

Al godlye prayer

betore þe throne of thy mercy, al
waies to graunt me thy peace
(which passeth al vnderstanding)
þe whē, or how soeuer the world
do rage against me. The solici-
tie or care of liuing, losse of goi-
des, or frendes, or any thing vi-
sible or inuisible do moleste and
trouble me, þe I may euer haue
thy peace, rest & quietnes, in my
conscience, & our mercy whoole
trust & affiaunce howe so to pre-
serue me fro þe p[er]u[er]se perswasions
& cruell assauldes of Sathan, þe
whatsoeuer my calamities, my
losses, or myne aduersities bee,
or how great, hainouse & many
fold soeuer my sinnes be: that I
neuer fal into any kind of despe-
ratio, other of body or soul: But
that I may alwaies remembre
& knowe thy botomeles mercy
to surmounte & passe þe nombre
and

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and

T H E A P.

P E L L A T I O N O F

I O H N K N O X E F R O M

the cruell and most iniust sentence
pronounced against him by the
false bishoppes and clergie of Scot
land, with his supplication and ex-
hortation to the nobilitie, e-
states, and cōmunaltie
of the same re-
alme.



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Printed at G E N E V A,

M. D. LVIII.

vi. 8

295



Printed at G. E. N. V. A.
M. D. C. LXXIII.

TO THE NOBI²

LITIE AND ESTA-

tes of Scottlād Iohn Knox wisheth grace, mercie,

and peace from God the father of our

Lord Iesus Christ with the

spirit of righteous

iudgement.

*

IT is not only the loue of life
temporall (right honorable)
neither yet the fear of corpo
rall death, that moueth me at
this present to expone vnto
you the iniuries done against me, and to
craue of you, as of lafull powers by God
appointed, redresse of the same, but partly
it procedeth from that reuerence whiche
euerie man oweth to Godds eternal trueth, *Euery mā*
and partly from a loue which I beare to ought to
your saluation, and to the saluation of my confesse
brethren abused in that realme by such, as *and reue-*
haue no fear of God before their eyes. It *rece* god-
hath pleased God of his infinite mercie, *des trueth.*
not onlie so to illuminate the eyes of my
minde, and so to tuche my dull hart, that
clearly I se, and by his grace vnfeanedly
beleue, that there is no other name geuen
to men vnder the heauen, in whiche salua- *Act. 4.*
tion consisteth, saue the name of Iesus a-
lone,

THE APPELLATION

Hebr. 10.

Who by that sacrifice which he did once offer vpon the crosse, hath sanctified for euer those that shall enherite the kingdom promised:

but also it hath pleased him of his superabundant grace, to make and appointe me most wretched of many thousandes a witnes, minister and preacher of the same doctrine: the somme whereof I did not spare to communicate withe my brethren being with them in the realme of Scotland in the yeare 1556, because I

1 Cor. 3.

Mat. 25.

know my selfe to be a steward and that accpts of the talēt cōmitted to my charge shalbe required by him who will admit no vaine excuse which fearfull men pretend. I did therefore (as God did minister) during the tyme I was conuersant with them (God is record and witnesse) truely and syncerly according to the gift grāted vnto me, deuide the worde of saluation, teachinge all men to hate Syn, whiche before God was and is so odious that none other sacrifice coulde satisfie his iustice except the death of his onlie sonne, and to magnifie the greates mercies of our heuenlie Father, who did not spare the substāce of his own glorie but did giue hym to the world

John 3.

Rom. 5, 8.

2 Cor. 5.

to suffer the ignominious and cruell death of the crosse, by that meanes to reconcile

cile his chosen children to hym selfe: teaching further what is the duetie of such as do beleue them selues purged by such a price from their former filthines. To wit, that they are bound to walke in the newnes of life fighting against the lustes of the fleshe and studyinge at all tymes to glorifie God by such good woorkes as he hath prepared his children to walke in. *Rom. 6. Ephe. 4. 5 Ephe. 2.*

In doctrine I did further affirme, so taught by my master Christ Iesus, that whosoever denieth hym, yea or is ashamed of hym before this wicked generation, hym shall Christ Iesus denie, and of hym shall he be ashamed whē he shall appeare in his maiestie. And therefore I feared not to affirme that of necessitie it is, that suche as hope for life euerlasting auoide all superstition, vaine religion, and idolatrie. Vaine religion and idolatrie I call, what soeuer is done in Goddes seruice or honour without the expresse commaundement of his own worde. *Mat. 10. Vaine religion or idolatrie.*

This doctrine did I beleue to be so conformable to Goddes holie scriptures that I thought, no creature could haue bene so impudent as to haue dāned any point or article of the same. Yet neuerthelesse me, as an heritike, and this doctrine as heritickall, haue your fals bishoppes and vngodlie clergie damned, pronouncing against *A sentēce pronounced.*

THE APPELLATION

*Appella-
tion from
the same.* me a sentence of death, in reftification
wherof they haue burned a picture. From
which fals and cruell sentence, and from
all iudgement of that wicked generation
I make it knowne to your honours, that I
appeal to a lafull and generall counsil,
to fuche I mean, as the moft auncient lawes
and canones do approue to be holden, by
fuche as whose manifelt impietie is not to
be reformed in the same: moft humbly re-
*The re-
quest of
Iohn
Knox.* quiring of your honours, that, as God hath
appointed you princes in that people, and
by reason therof requireth of your handes
the defence of innocētes troubled in your
dominion, in the meane tyme, and till
the controuerfies, that this day be in re-
ligion, be lafully decided, ye receaue
me and fuche others, as moft vniustlie by
those cruell beastes are persecuted, in your
defence and protection.

Your honours are not ignorāt that it is
not I alone, who doth sustaine this cause a-
gainst the pestilēt generation of Papiftes,
*The peti-
tion of Pro
testantes.* but that the moft part of Germanie, the
countrie of Heluetia, the kinge of Den-
marke, the nobilitie of Polonia, together
with many other Cities and Churches re-
formed, appeall from the tyrannie of that
Antichrist, and moft earnestly do call for a
lafull and general couñsil, wherein may all
cōtrouerfies in religion be decided by the

aucto-

auctoritie of Goddes most sacred worde. And vnto this same, as said is, do I appeal yet once againe, requirig of your honours to hold my simple and playn appellation of no lesse value nor effect, then if it had bene made with greater circunstance, solemnitie, and ceremonie, and that ye receaue me calinge vnto you, as to the powers of God ordained, in your protection and defence against the rage of tyrantes, not to mentaine me in any iniquitie, errour, or fals opinion, but to let me haue such equitie, as God by his worde, auncient lawes, and determinations of most Godlie counsils, graunte to men accused or infamed.

The word of God will that no man shall die except he be found criminall and worthie of death for offence committed, *Deut. 17.* of the whiche he must be manifestly convicted by two or three witnesses. Ancient lawes do permitt iust defences to such as be accused (be their crimes neuer so horrible) and godlie counsilles will that neither Byshopp nor Person ecclesiasticall whatsoeuer accused of any crime shall sit in iudgement, consulation, or counsil, where the cause of such men, as do accuse them, is to be tried.

These things require I of your honours to be graunted vnto me: to wit, *John* That the doctrine which our aduersaries Knoxe.

THE APPELLATION

condemn for heresie may be tried by the simple and playn word of God, that iust defenses be admitted to vs that sustain the battaile against this pestilent generation of Antichrist, and that they be remoued from iudgement in our cause, seinge that our accusation is not intended against any one particular persō, but against that hole kingdome whiche we doubt not to proue to be a power vsurped against God, against his cōmaundement and against the ordinance of Christ Iesus established in his Church by his chefe Apostles: Yea we doubt not to proue the kingdome of the Pope to be the kingdome and power of Antichrist. And therefore my Lordes I can not cease in the name of Christ Iesus to require of you that the matter may cōme in examination, and that ye the estates of the realme by your auctoritie compell such as will be called bishoppes, not only to desist from their cruell murthering of such as do studie to promote goddes glorie in detecting and disclosing the damnable impietie of that man of syn the Romane Antechrist, but also that ye cōpell them to answer to suche crimes as shall be laid to their charge for not righteously instructing the flock committed to their cares.

*Note
well.*

Answer

But here I know two thinges shalbe doubted.

doubted. The former: whether that my ^{1. to obie-}
 appellation is lawfull and to be admitted ^{ctions.}
 seing that I am damned as an heritike:
 and secondarely whether your honours ^{2.}
 be bound to defend such as call for your sup-
 port in that case, seing that your bishop-
 pes (who in matters of religion claime all
 auctoritie to appertaine to them) haue by
 their sentence allredy condemned me.

The one and the other I nothing doubt
 most clerely to proue. Fyrst that my ap-
 pellation is most Lawfull and iust: and
 secondarely that your honours can not
 refuse to defend me thus calling for your
 aid, but that in so doing ye declare your **NOTE.**
 selues rebellious to God, mentainers of
 murtherers and shedders of innocent
 blood.

How iust cause I haue by the ciuile law
 (as for their canon it is accursed of God) *The appel-*
 to appeale from their vniust sentence my *lation is*
 purpose is not to make long discourse. *iust and*
 Onlie I will touche the poyntes which all *lawfull.*
 men confesse to be iust causes of appella-
 tion. Fyrst lafully could I not be som-
 moned by them being for that tyme ab-
 sent from their iurisdiction, charged with
 the preachig of Christes Euāgill in a free
 citie not subiect to their tyrannie.

Secondarely to me was no intimation ma-
 de of their sommondes, but so secrete was

THE APPELLATION

their surmised malice that the copie of the sommondes being required was denyed.

Thirdlie to the realme of Scotland could I haue had no free nor sure accesſe being before exiled frō the ſame by their vniuſt tyrannie. And laſt to me they neither could nor can be competent and indifferent iudges, for that, before any ſommondes were raiſed againſt me, I had accused them by my lres publiſhed to the quene dowagier, and had intended againſt them all crimes, offering my ſelfe with haſard of life to proue the ſame, for the which they are not onlie vnworthie of eccleſiaſtical auctoritie, but alſo of any ſufferance within a commune welthe profeſſing Chriſt. This my accuſatiō preceding their ſōmōdes, neither by the law of God, neither yet by the law of man can they be to me competent iudges till place be grāted vnto me opēlie to proue my accuſatiō intended againſt them, and they be compelled to make anſwer as criminalls. For I will plainelie proue that not onlie biſhoppes, but alſo Popes haue bene remoued frō all auctoritie and pronouncing of iudgement till they haue purged them ſelues of accuſations layd againſt them. Yea further I will proue that biſhoppes and Popes moſt iuſtly haue bene deſtroyed frō all honours and adminiſtration for ſmaller crimes

crimes then I haue to charge the hole rabble of your bishoppes.

But because this is not my chefe grounde *Goddess* I wil stand cōtent for this present to shew, *messin* that lawfull it is to *Goddess* Prophetes and *may ap-* to preachers of Christ Iesus to appeall frō *peall from* the sentence and iudgement of the visible *unjust sen* churche to the knolledge of the temporall *tences, and* Magistrate, who by *Goddess* law is bound *civile* to hear their causes, and to defend them *powers are* from tyrannie. *bound*

The Prophete Ieremie was cōmā- *to admit* ded by God to stand in the courte of the *them.* house of the Lord and to preach this sermon in effect. That Ierusalem should be *Ier. 26.* destroyed and be expōned in opprobrie to all nations of the earth, and that also that famous tēple of God should be made desolate like vnto Sylo, because the pree-
stes, the Prophetes, and the people did not walk in the Law, which God had pposed vnto thē, neither wold they obey the voyces of the Prophetes, whome God sent to call them to repentance.

For this sermon was Ieremie apprehended and a sentence of death was pronounced against hym and that by the pree-
stes, by the Prophetes, and by the people, which thinges being bruted in the eares of the Princes of Iuda they passed vp frō the kinges house to the tēple of the Lord, and

THE APPELLATION

and sat down in iudgement for further knowledge of the cause. But the preestes and Prophetes continued in theyre cruell sentēce, which before they had pronouced saying, This man is worthie of the death: for he hath prophesied against this citie as your eares haue hard. But Jeremy so moued by the holie Ghost, began his defence against that their tyrannous sentence in these wordes. The Lord (saith he) hath sent me to prophetic against this house, and against this citie all the wordes which you haue hard. Now therefore make good your wayes, and hear the voyce of the Lord your God, and then shall he repent of the euill whiche he hath spoken against you. As for me behold I am in your handes (so doth he speak to the Princes) do to me as you think good and righteous. Neuertheles know you this most assuredly, that if ye murther or sleie me, ye shall make your selues, this citie, and the inhabitants of the same criminall and gyltie of innocent blood. For of a trueth

Aduert.

The prin- the Lord hath sent me to speak in your
ces did ab- eares all those wordes.

solue the

Prophet

whome the

preefts had

condēned.

Then the princes and the people (saith the text) said, this man is not worthie of death, for he hath spoken to vs in the name of the Lord our God. And so after somme cōtention was the Prophete deliuered frō that

that dāger. This fact and historie manefestly proueth whatsoeuer before I haue affirmed. To wit, that it is Laufull for the seruantes of God to call for the help of the ciuile magistrate against the sētēce of death if it be vniust, by whome soeuer it be pronounced and also that the ciuile sword hath power to repress the furie of the preests and to absolue whome thei haue cōdēned. For the prophete of God was damned by those who then only in earthe were knowē to be the visibible church, to wit preestes & prophetes who the were in Ierusalē the successors of Aarō to whome was geuē a charge to speak to the people in the name of God, and a precept geuē to the people to heare the lawe frō their mouthes, to the which if any should be rebellious or iobediēt he should die the death without mercie. These men I say thus auctorised by God, first did excommunicat Ierimie for that he did preache otherwise then did the cōmune sort of prophetes in Ierusalem, and last apprehended him, as you haue hard, pronouncing against hym this sētēce afore writen frō the which neuertheles the prophete appealed, that is sought help and defence against the same and that most earnestly did he craue of the princes. For albeit he saith, I am in your handes do with me as ye think righteous, he doth not contemne nor neglect his

Deute. 17

THE APPELLATION

his life as thoghe he regarded not, what should become of hym, but in those his wordes most vehementlie did he admonishe the princes, and rulers of the people ge-
 uing them to vnderstand what God should
The mea- require of the. As he should say, You prin-
nyng of ces of Iuda, and rulers of the people, to
these whom appertaineth indifferentlie to iud-
wordes ge betwixt partie and partie, to iustifie the
I amin iust man and to cōdemne the malefactor,
your han- you haue hard a sentence of death pronou-
des, &c. unced against me by those, whose lippes
Deut. 17. ought to speak no deceit, because they are
Ierem. 1. sanctified and appointed by God hym sel
Deut. 1. 10 fe to speake his law and to pronounce iud-
 gement with equitie, but as they haue left
 the liuing God, and haue taught the peo-
 ple to follow vanitie, so are they becōmed
 mortall ennemies to all Gods true seruantes,
 of whom I am one rebuking their iniquitie,
 apostasie and defection from God which
 is the onlie cause they seke my life. But
 a thing most contrarie to all equitie, law
 and iustice it is, that I am sent of God
 to call them, this people, and you againe
 to the true seruice of God, from the which
 you are all declined, shall suffer the death
 because that my ennemies do so pronoun-
 ce sentence. I stand in your presēce, whome
 God hath made princes, your power is a-
 boue their tyrannie, before you do I expo-
 ne

ne my cause I am in your handes and can not resist to suffer what ye think iust. But lest that my lenitie and paciēce shoulde either make you negligent in the defence of me in my iust cause appealīg to your iudgemēt, either yet encourage my ennemies in seakinge my blood, this one thinge I dar not consiler: That if you murther me, (which thing ye do if ye defend me not) ye make not only my ennemies gyltie of my blood, but also your selues and this hole ci tie. By these wordes I say, it is euident, that the prophete of God beig dāned to death by the preestes and by the prophetes of the visible Church, did seke aid support and defence at the princes and temporall magistrates, threatnyng his blood to be required of theyre handes, if they by theyre auctorite did not defend hym from the furie of his ennemies: alledging also iust causes of his appellation, and why he ought to haue bene defended: to wit, that he was sent of God to rebuke theire vices and de- *The cau-* section from God: that he taught no do- *ses of his*ctrine which God before had not pronoun- *appella-* ced in his Law: that he desired theyre con- *tion and* uersion to God, continuallie calling vpon *why he* them to walk in the wayes which God had *ought to ha* approued and therefore doth he boldlie *ue bene* craue of the princes, as of Goddes lieutenā *defended.* tes to be defended from the blynd rage &

THE APPELLATION

tyrannie of the preefts, notwithstanding that they claimed to themselves auctoritie to iudge in all matters of religion. And the same did he what tyme he was cast in pryson and thereafter was brought to the presece of king Zedechias, after I say that he had defended his innocētie, affirmyng that he neither had offended against the king, against his seruantes nor against the people, at last he made intercession to the king for his life, saying,

Jerem. 38. But now my lord the king take hede, I beseeche thee let my prayer fall in to thy presence commaund me not to be caried againe in to the house of Jonathan the scribe, that I dye not there.

And the text witnesseeth that the king commaunded the place of his imprysonment to be chaunged. Wheteof it is euident, that the prophet did offer then once seke help at the ciuile power and that fyrst the princes, and thereafter the king did acknowledge, that it appertained to their office to deliuer him from the iniust sentence, which was pronounced against him. yf any thinke that Ieremie did not appeall becaus he onely declared the wronge done vnto him, and did but craue defence according

according to his innocencie let the same man vnderstand, that none otherwise do I appeale from that fals and cruell sentence, which your Byshoppes haue pronounced *Iust cause* against me. Neither yet can there be any of *appella* other iust cause of appellation but inno- *tion.* cencie hurt, or suspected to be hurt, whether it be by ignorance of a iudge, or by malice and corruption of those, who vnder the title of iustice do exercise tyrānie. if I were a thefe, murtherer, blasphemmer, open adulterer, or any offender whome Gods worde commaundeth to suffer for a crime committed, my appellation were vaine and to be reiected: but I being innocēt, yea the doctrine which your Byshoppes haue condemned in me, being Gods eternall veritie, haue no lesse libertie to craue your defence against that crueltie, then had the Prophet Ieremie to seke the ayde of the Princes and King of Iuda. But this shall more plainly appear in the facte of saint Paule, who after that he was apprehended in Ierusalem, did fyrst claime to the libertie of Romaine citezēs for auoiding tormēt, what tyme that the captayn would haue examined hym by questions: there after in the coūcile, where no rightious iudgement was to be hoped for, he affirmed that he was a Pharisee, and that he was accused of the resurrection of the dead, and

Act. 22.

23.

25.

THE APPELLATION

last in the presence of Festus he appealed from all knowledge and iudgement of the Preestes at Ierusalem to the Emperour: of which last point, because it doth cheselie appertaine to this my cause, I will somewhat speak.

After that Paule had diuerse tymes bene accused, as in the Actes of the apostles is manifest, at the last the chese Preestes and theyre faction came to Cesarea with Festus the presidēt, who presented to them Paule in iudgement, whome they accused of horrible crimes: which neuertheless they could not proue, the Apostle defending that he had not offended neither against the Law, neither against the Temple, neither yet against the Emperour.

Act. 25.

But Festus willing to gratifie the Iewes, said to Paule: Wilt thou go vp to Ierusalem, ad there be iudged of these thinges in my presence? But Paule said: I stand at the iustice seat of the Emperour, where it behoueth me to be iudged, I haue done no iniurie to the Iewes as thou better knowest. Yf I haue done any thing iniustly, or yet committed crime worthie of death, I
refuse

refuse not to die. But if there be nothing of these thinges true, where of they accuse me, no man may geue me to them: I appeall to Cesar.

It may appear at the first sight that Paule did great iniurie to Festus the iudge, and to the hole order of the preesthode, who did hope greater equitie in a cruell tyrant then in all that session and learned compaignie. Which thinge no dout Festus did vnderstād, pronouncing these wordes: Hast thou appealed to Cesar? thou shalt go to Cesar. As he would say, I as a man willing to vnderstād the truth before I p^rnoūce sentence, haue required of thee to go to Ierusalem, where the learned of thyne owne nation may heare thy cause and decerne in the same. The controuersie standith in matters of religion. Thou art accused as an apostat from the Law, as a violator of the temple, and transgressor of the traditions of theyre fathers: in which matters I am ignorant, and therefore desire information by those, that be learned in the same religion, wherof the question is. And yet doest thou refuse so many godly fathers to hear thy cause, and doest appeale to the Emperour: preferring hym to all

B. 2.

THE APPELLATION

our iudgements, of no purpose belike, but to delay tyme. Thus I say it myght haue appeared that Paule did not only iniurie to the iudge and to the Preeſtes, but also that his cauſe was greatly to be ſuſpected: partly for that he did reſuſe the iudgement of thoſe that had moſte knowledge (as all men ſuppoſed) of Gods will and religion: and partly becauſe he appealed to the Emperour, who then was at Rome farre abſent from Ieruſalem, a man alſo ignorant of God and ennemie to all vertue. But the Apoſtle conſidering the nature of his enemies, and what thinges they had intended againſt hym, euen from the fyrſt day that he began freely to ſpeak in the name of

why Paule would admytt none of the Leviticall order to iudge in his cauſe. Chriſt, did not fear to appeale from them, and from the iudge that would haue gratified them. They had profeſſed theſe ſelues plain enemies to Chriſt Ieſus and to his bleſſed Euangill, and had ſought the death of Paule, yea euen by factiōs and reaſonable conſpiracie: and therefore by no meanes would he admit them either iudges in his cauſe, either auditours of the ſame as Feſtus required: but grounding him ſelfe vpon ſtrong reaſons, to wit, that he had not offended the Iewes, neither yet the Law, but that he was innocent, and therefore that no iudge ought to geue hym in the hādes of his enemies: grounding I ſay his appellation

Vpon what reaſons the appellation of Paule was grounded. Chriſt, did not fear to appeale from them, and from the iudge that would haue gratified them. They had profeſſed theſe ſelues plain enemies to Chriſt Ieſus and to his bleſſed Euangill, and had ſought the death of Paule, yea euen by factiōs and reaſonable conſpiracie: and therefore by no meanes would he admit them either iudges in his cauſe, either auditours of the ſame as Feſtus required: but grounding him ſelfe vpon ſtrong reaſons, to wit, that he had not offended the Iewes, neither yet the Law, but that he was innocent, and therefore that no iudge ought to geue hym in the hādes of his enemies: grounding I ſay his appellation

lation vpon these reasons, he neither regarded the displeasure of Festus, neither yet the brute of the ignorant multitude, but boldly did appeal from all cognition of them to the iudgement of the Emperour, as said is. By these two examples I doubt not but your honours do vnderstand, that lawfull it is to the seruantes of God oppressed by tyranie to seke remedie against the same, be it by appellation from their sentence, or by imploring the helpe of ciuile Magistrates. For what God hath approved in Ieremie and Paul, he can condemne in none that likewise be entreated. I might alledge some histories of the primatiue Church seruing to the same purpose: as of Ambrose and Athanasius, of whom the one would not be iudged but at Millan, where that is doctrine was hard of all his Church and receaued and approved by many: and the other would in no wise geue place to those couciles, where he knew that men conspired against the trueth of God should sit in iudgement and consultation. But because the Scriptures of God are my only foundation and assurance in all matters of weight and importace, I haue thought the two former testimonies sufficient, as well to proue my appellation reasonable and iust, as to declare to your honours that with safe conscience ye can not refuse to

THE APPELLATION

admit the same. Yf any thinke it arrogācie or foolishnes in me to compare my selfe with Ieremie and Paule, let the same man vnderstād that as God is immutable, so is the veritie of his glorious Euangill of equal dignitie, whensoever it is impugned, be the membres suffering neuer so weak. What I think touching myne owne person, God shall reueale when the secrets of all hartes shall be disclosed, and such as with whome I haue bene conuersant, can partly witnesse, what arrogācie or pryde they espie in me. But touching the doctrine and cause which that adulterous and pestilent generatiō of Antichrists seruāts (who wilbe called Byshoppes amongst you) haue condēned in me, I neither fear nor shame to cōfesse and auow before man and Angell to be the eternall trueth of the eternall God. And in that case I dout not to cōpare my selfe with any membre in whome the trueth hath bene impugned sēce the begynnyng. For as it was the trueth which Ieremie did preach in these wordes,

Jerem. 2.

Jerem. 1.

The Preestes haue not knowen me (saith the Lord) but the pastors haue traiterously declined and fallen back from me. The Prophetes haue prophesied in Baal, and

and haue gone after those things,
which can not helpe. My people
haue left the fontaine of liuing
waters, and haue digged to them
selues pits, which can containe
no water:

As it was a trueth that the pastors and
watchmen in the daies of Isaie were be- *Esa. 56.*
comed dōme dogs. blynd, ignorāt, proud
and auaricious. And finally as it was a
trueth, that the Princes and the Preestes
were murtherers of Christ Iesus, and cruell *Act. 3.*
persecutors of his Apostles: so likewyse it *4.*
is a trueth (and that moſte infallible)
that those that haue condemned me (the
holerable of the papisticall clergie) haue
declyned from the true faith, haue geuen
eare to deceauable spirits and to doctrine *Tim. 4.*
of deuils, are the sterres fallen from the
heauen to the earth, are fontaines without *Iude 1.*
water: and finally are ennemies to Christ *2. Pet. 2.*
Iesus, deniers of his vertue, and horrible
blasphemours of his death and passiō. And
further as that visible Church had no cri-
me, where of iustly they could accuse ei-
ther the Prophetes, either the Apostles, ex-
cept theyr doctrine only: so haue not such
as seke my blood other crime to lay to my
charge, except that I affirm, as alwais I of-

THE APPELLATION

*Let the
cause be
noted.*

fer to proue, that the religion, which now is maintained by fier and sword, is no lesse contrarious to the true religion taught and established by the Apostles, then is darknes to light, or the Deuill to God: and also that such as now do claime the title and name of the Church are no more the elect spouse of Christ Iesus, then was the Synagoge of the Iewes the true Church of God what tyme it crucified Christ Ies^{us}, damned his doctrine and persecuted his Apostles. And therefore seing that my battail is against the proude and cruell hypocrites of this age, as that battaill of those most excellent instrumentes was against the fals Prophetes and malignant Church of theyr ages: neither ought any man think it strange that I cōpare my self with them, with whome I sustaine a cōmon cause, neither ought you my Lordes iudge your selues lesse addetted and bound to me calling for your support, then did the Princes of Iuda think the selues boude to Ieremie, whome for that tyme they deliuered notwithstanding the scēce of death pronounced against him by the visible Church. And thus much for the right of my appellation, which in the bowelles of Christ Iesus I requier your honours not to esteeme as a thing superfluous and vaine, but that ye admitt it, and also accept me in your protection
and

5d defence, that by you assured I may haue
 accesse to my natiue coutrie, which I neuer
 offered to the end: that freely and opely in
 the presēce of the hole realme I may geue
 my confession of all such pointes as this
 day be in controuersie, and also that you
 by your auctoritie which ye haue of God,
 compell such, as of long tyme haue blyn-
 ded and deceaued both your selues and *Answer*
 the people, to answer to such thinges as to an ob-
 shalbe laide to their charge. But lest that *section or*
 somme dout remayne, that I require more *dout.*
 of you then you of conscience ar bound
 to graunt, in few wordes I hope to proue
 my petitiō to be such, as without Gods hea-
 uy displeasure ye can not deny. My peti- *The peti-*
 tion is, that ye, whome God hath apointed *tiō of Iohn*
 heades in your cōmune welth, with single *Knox.*
 eye do studie to promote the glorie of
 God, to prouide that your subiectes be
 rightly instructed in his true religiō, that
 they be defended from all oppression and
 tirannie, that true teachers may be main-
 tained, and such as blynde and deceaue the
 people, togyther also with all idle bellies
 which do robbe and oppresse the flock,
 may be remoued and punished as Gods
 Law prescribeth. And to the perfurman-
 ce of euery one of these, do your offices and
 Names. The honours and benefites, which
 ye receue, the Law of God vniuersally ge

THE APPELLATION

*Let the
cause be
noted.*

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 the presēce of the hole realme I may geue
 my confession of all such pointes as this
 day be in controuersie, and also that you
 by your auctoritie which ye haue of God,
 compell such, as of long tyme haue blyn-
 ded and deceaued both your selues and *Answer*
 the people, to answer to such thinges as *to an ob-*
 shalbe laide to their charge. But lest that *jection or*
 somme dout remayne, that I require more *done.*
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 to graunt, in few wordes I hope to proue
 my petitiō to be such, as without Gods hea-
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 tion is, that ye, whome God hath apointed *tiō of Iohn*
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 rightly instructed in his true religiō, that
 they be defended from all oppression and
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 tained, and such as blynde and deceaue the
 people, togyther also with all idle bellies
 which do robbe and oppresse the flock,
 may be remoued and punished as Gods
 Law prescribeth. And to the perfurman-
 ce of euery one of these, do your offices and
 Names. The honours and benefites, which
 ye receue, the Law of God vniuersally ge

THE APPELLATION

uen to all men, and the examples of moſte godlie Princes bynde and obliſh you.

*The ſingul
lar ho-
nours w-
hich Ma-
giſtrats
receaue of
God ought
to moue
them with
all diligēce
to promote
his religiō.*

My purpoſe is not greatly to labour to proue, that your hole ſtudie ought to be to promote the glorie of God, neither yet will I ſtudie to alledge all reaſons that iuſtly may be broght to proue that ye are not exalted to reigne aboue your brethré as men without care and ſolicitude. For theſe be principals ſo grafted in nature, that verie Ethnicks haue confeſſed the ſame. For ſeing that God only hath placed you in his chaire, hath appointed you to be his lieutenantes, and by his owne ſeall hath marked you to be Magiſtrats, and to rule aboue your brethren, to whom nature neuertheles hath made you lyke in all points (for in conception, birth, life, and death ye differ nothing from the commune ſort of men, but God only, as ſaid is, hath promoted you, and of his eſpecial fauour hath geuen vnto you this prerogatiue to be called Gods :) how horrible ingratitude were it then, that you ſhould be founde vnfaithful to hym, that thus hath honored you? And further what a monſter were it that you ſhould be proued vnmerciful to them, aboue whome ye are appointed to reigne as fathers aboue theyre children? becauſe I ſay that verie Ethnicks haue graunted, that

that the cheefe and fyrst care of Princes, and of such as be appointed to rule aboue others, ought to be to promote the glorie and honour of theyr goddes, and to maintaine that religion, whiche they supposed to haue bene true. And that theyre second care was to maintaine and defend the subiects committed to theyre charge in all equitie and iustice. I will not labour to shew vnto you what ought to be your studie in maintayning Gods true honour: lest that in so doing I should seme to make you lesse careful ouer Gods true religion, then were the Ethnickes ouer their idolatrie. But because other petitions may appere more hard and difficile to be graunted, I purpose brefely, but yet *The duties of Ma-* freely, to speak what God by his worde *ties of Ma-* doth assure me to be true. To wit. fyrst *gistrats.* that in conscience you are bounde to punyssh malefactors, and to defende innocents imploringe your helpe: secondarily that God requireth of you to prouide that your subiects be rightly instructed in his true religion, and that the same by you be reformed whensoever abuses do crepe in by malice of Satan and negligence of men: and laste that ye are bounde to remoue from honour, and to punish with death (if the crime so require) such as deceaue the people, or defraude them of that foode

THE APPELLATION

Rom. 13. of theyre soules, I meane Gods liuely worde. The fyrst and seconde are moſte playne by the wordes of S. Paule thus ſpeaking of lawfull powers.

Let euerie ſoule (ſaieth he) ſubmit hym ſelfe vnto the hygher powers. for there is no power but of god. The power that be, are ordained of God. Whoſoeuer therefore reſiſteth power, reſiſteth the ordinance of God, and they that reſiſt ſhall receaue to them ſelues damnation. For rulers are not to be feared of thoſe that do well, but of thoſe that do euill. Wilt thou then be without fear of the power? do that which is good, and ſo ſhalt thou be praized of the ſame. For he is the miniſter of God for thy welth. But if thou do that which is euill, fear. For he beareth not the ſworde for nought: for he is the miniſter of God to take vengeance on them that do euill.

As the Apoſtle in theſe wordes moſte ſtraytly commaundeth obedience to be
geuen

geuen to lawfull powers, pronouncing Gods wrathe and vengeance against such as shall resist the ordonaunce of God, so dothe he assigne to the powers theyre offices, which be to take vengeance vpon euil doers, to maintaine the well doers, and so to minstre and rule in theyre office, that the subiectes by them may haue a benefite and be praised in well doing. Now if you be powers ordeined by God (and that I hope all men will graunte) then by the plainewordes of the Apostle is the sworde geuen vnto you by God for maintenance of the innocent, and for punyshment of malefactors. But I and my brethren with me accused, do offre not only to proue our selues innocents in all thinges laid to our charge, but also we offre most euidently to proue your Byshoppes to be the verie pestilence, who haue infected all christiani- tie. And therefore by the plaine doctrine of the Apostle you ar boude to maintaine vs, and to punysh the other being euidently cōuict and proued criminall. Moreover the former words of the Apostle do teach, how far hie powers be bounde to theyre subiectes: to wit, that because they are Gods ministers by hym ordained for the profit and vtilitie of others, moſte diligently ought they to intēd vpon the same. For that cause assigneth the holie Ghost

*In what
pointes be
Powers
bounde to
theyre sub
iectes.*

THE APPELLATION

commaunding subiectes to obey, and to pay tribute:saing,

Rom. 13. For this do you pay tribute and tole.

That is because they are Gods ministers, bearing the sworde for your vtilitie. Wherof it is plaine, that there is no honour without a charge annexed. And this one point I wishe your wisdomes dipely to consider: that God hath not placed you aboue your brethren to reigne as tyrantes without respect of theyre profit and commoditie. You heare the holie Ghost witnesse the contrarie, affirmyng that all lawfull powers be Gods ministers ordered for the welth, profit and saluatiō of their subiectes, and not for theyre destructiō. Could it be said (I besech you)

Let the similitude be noted.

that Magistrates, inclosing theyre subiects in a citie without all victuales, or geuing vnto them no other victuales but such as were poisoned, did rule for the profit of theyr subiettes? I trust that none would be so foolish as so to affirme: but that rather euerie discrete person would boldly affirme, that such as so did, were tyrantes vnworthie of all regiment. Yf we will not deny that, whiche Christ Iesus affirmeth to be a trueth infallible, to wit, That the soule is greater and more precious,

tious, then is the bodie: then shall we easel-
 ly espye how vnworthie of auctoritie be
 those, that this day debarre theyre sub-
 iectes from the hearing of Gods worde,
 and by fier and sworde compell them to
 feede vpon the verie poison of theyre sou-
 les, the damnable doctrine of Antichrist.
 And therefore in this poit I say, I can not
 cease to admonish your honours dili-
 gently to take heede ouer your charge,
 which is greater then the most parte of
 men suppose. It is not ynough that you
 abstaine from violēte wrong, and oppres-
 sion which vngodlie men exercise against *It is not*
 theyr subiectes: but ye are further boude, *inough*
 to witt, that ye rule aboue them for theyre *that ru-*
 welth. Which ye can not do, if that ye ei- *lars op-*
 ther by negligence not prouiding true *presse not*
 pastors, or yet by your maintainance of *theyre sub*
 such as be rauening wolues, suffer theyre *iects.*
 soules to sterue and perishe for lack of the
 true foode, which is Christes Euangill
 syncerely preached. It wil not excuse you
 in his presence, who will require accom-
 pte of euerie talent committed to your
 charge, to say that ye supposed that the
 charge of the soules had bene committed
 to your Byshoppes. No no, my Lordes,
 so ye can not escape Gods iudgement. For
 if your Byshoppes be proued to be no
 Byshoppes, but deceauable theues and

THE APPELLATION

The offer of Iohn Knox and his accusation intended against the papisticall Bysshoppes. Esaie 1. rauenyng wolues (which I offer my selfe to proue by Gods word, by law, and coun- cils, yea by the iudgement of all the godly learned frō the primatiue Church to this day) then shall your permission and de- fence of them be reputed before God a participation with theyr thefte and mur- ther. For thus accused the Prophete Esaie the Princes of Ierusalem.

Thy prices, saith he, ar apostatats: that is obstinat refusers of God, and they ar companions of theues.

This greuous accusation was laid a- gainst them, albeit that they ruled in that citiewhich sometyme was called holy, whe- re then were the temple, rites and ordo- nances of God: because that not onlie they were wicked them selues, but chiefe- ly because they maintained wiked men theyr Preestes ad fals pphetes in honours and auctoritie. yf they did not escape this accusatiō of the holie Ghost that age, loo- ke ye neither to escape the accusation nor the iudgemēt which is pronouced against the maintainers of whicked men: to wit that the one and the other shall drinck the cup- pe of Gods wrathe and vengeance togi- ther. and lest ye should deceaue your sel- ues, esteeming your Bysshoppes to be ver- tuous

*Jerem. 23.
Ezech. 13.
Hosa 4.*

tuous and godlie, this do I affirme and of
fer my selfe to proue the same, that more
wicked men, then be the hole rabble of
your clergie, were neuer from the begyn-
ning vniuersally knowen in any age, yea
Sodome and Gomorra may be iustified in
theyre respect. For they permitted iust
Lot, to dwell amongst them without any
violēce done to his bodie, which that pe-
stilent generation of your shauenfort doth
not, but moſte cruelly persecute by fier
and sworde the true membres of Christes
bodie for no other cause, but for the true
seruice ād honoring of God. And therefo-
re I fear not to affirme that, which God
shall one day iustifie: That by your offi-
ces ye be bound, not only to repress the
tyrānie, but also to punishe them, as theues
and murtherers, as idolators and blasphe-
mers of God, ād in their roumes ye are bouē **NOT E.**
de to place true preachers of Christs Euā- *if powers*
gile for the instruction, comfort, and salua *provide*
tion of your subiectes, aboue whome els *not for in-*
shall neuer the holy Ghost acknowledge, *structiō of*
that you rule in iustice for their proffit. Yf *theyre sub*
ye pretend to possesse the kingdome with *iects, they*
Christ Iesus, yee may not take exāple nei do neuer
ther by the ignorāt multitude of Princes, *rule a-*
neither by the vngodly and cruell rulers *bouethem*
of the earth, of whome some passe theyre *for theyre*
tyme in slouth, insolētie, and ryote with- *profit.*

THE APPELLATION

out respect had to goddes honour or to the saluatiō of theyre brethré: and other moſte cruelly oppreſſe with proude Nírod ſuch as be ſubiect to them. But your pattern and example muſt be the practiſe of thoſe, w-home God hath approued by the teſtimonie of his worde as after ſhalbe declared.

Of the premiſſes it is euident that to lawfull powers is geuen the ſworde for punyſhement of malefactors, for maintenance of innocents, and for the profitt and vtilitie of theyr ſubiects. Now let vs conſider, whether the reformation of religion fallen in decay, and punyſhement of falſe teachers do appertaine to the ciuile Magiſtrate and nobilitie of any realme. I am not ignorant that Satan of old tyme for mentainance of his darknes hath obtained of the blynd world two cheſe points. Former, he hath perſuaded to Princes, rulers, and magiſtrates, that the feeding of Chriſtes flock appertaineth nothing to theyre charge, but that it is reiectēd vpon the Byſhoppes, and eſtate eccleſiaſticall: and ſecondarelie that the reformation of religion, be it neuer ſo corrupt and the puniſhement of ſuch, as be ſworne ſouldiers in theyre kingdome, are exempted from all ciuile power and are reſerued to them ſelues, and to theyre own cognition. But that no offender can iuſtly be

*what Satan hath
obtained
of the
blind
world.*

be exempted from punyishment, and that the ordering and reformation of religion with the instruction of subiects, doth especially appertaine to the ciuile Magistrate, shall goddes perfect ordenaunce, his plaine worde, and the factes and examples of those that of God are highly praised, moſte euidently declare.

When God did eſtabliſh his Law, ſta-
tutes and ceremonies in the middeſt of Is-
rael, he did not exempt the matters of re-
ligion from the power of Moſes, but as he
gaue hym charge ouer the ciuile politie,
ſo he put in his mouth and in his hand:
That is, he fyrſt reuealed to hym, and the-
reafter commaunded to put in praſtiſe w-
hatſoeuer was to be taught or done in mat-
ters of religiō. Nothing did God reueale
particularly to Aaron, but altogether
was he commaunded to depend from the
mouth of Moſes: Yea nothing was he per-
mitted to do to hym ſelf or to his children
either in his or theyr inauguration and
ſanctification to the preſthode, but all
was committed to the care of Moſes, and
therefore were theſe wordes ſo frequently
repeted to Moſes,

Thou ſhalt ſeperate Aaron and
his ſonnes from the middeſt of the
people of Iſrael, that they may

*The mat-
ters and
reformatiō
of religion
appertains
to the care
of the ci-
uile power
Exod. 21.
24. 25.
&c.*

Note.

Exod. 28.

THE APPELLATION

execute the office of the Preeſtho-
de, thou ſhalt make vnto them gar-
ments, thou ſhalt annoynte them,
thou ſhalt waſh the, thou ſhalt fill
theyr handes with the ſacrifice.

And ſo furth of euerie rite and ceremo-
nie, that was to be done vnto the, eſpeciall
commaundement was geuen vnto Moſes,
that he ſhould do it. Now if Aarō and his
ſonnes were ſo ſubiect to Moſes, that they
did nothing but at his commaundement,
who dar be ſo bold as to affirme that the
ciuile Magiſtrate hath nothing to do in
matters of religiō? For ſeing that the God
did ſo ſtraytly require, that euen thoſe,
who did beare the figure of Chriſt, ſhould
receaue from the ciuile power as it were
theyre ſanctification, and entrāce to theyr
office, and ſeing alſo that Moſes was ſo
far preferred to Aaron, that the one com-
maunded and the other did obey, who dar
eſteme that the ciuile power is now beco-
med ſo prophane in Gods eyes, that it is
ſequeſtred from all intromiſſion with the
matters of religion. The holie ghoſt in
diuers places declare the contrarie.
For one of the cheſe precepts commaun-
ded to the king, when that he ſhould be
placed in his throne, was to write the ex-
amplō

ample of the booke of the Lordes law, that it should be with hym, that he might read in it all the daies of his life, that he might learn to fear the Lord his God, and to kepe all the wordes of his law, and his statutes to do them. This precept requireth not onlye, that the king should hym selfe fear God, kepe his Law, and statutes, but that also he as the chefe ruler, should prouide that goddes true religion should be kept inuiolated of the people and flock, which by God was committed to his charge. And this did not onlie Dauid and Salomon perfectly vnderstād, but also somme godlie kinges in Iuda after the apostasie and idolatrie, that infected Israel by the meanes of Ieroboam, did practise theyre vnderstanding and execute theyre power in somme notable reformati-
The factes of Godlie kings are an interpretation of the law and declaration of theyre power.
 ons. For Asa and Iosaphat kinges in Iuda, fynding the religion altogether corrupt, did applie theyre hearts (saith the holie ghost) to serue the Lord, and to walk in his waies: and thereafter doth witnes that Asa remoued from honours his mother, somme say grādmother, because shee had committed and laboured to maintaine horrible idolatrie. And Iosaphat did not only refuse strange goddes hym selfe, but also distroying the chefe monuments of idolatrie, did send furth the. *Leuites*

THE APPELLATION

2. Paralip
29.

*Aduert
that the
kinge ta-
keth vpon
him to com-
mand the
preestes.*

to instruct the people, whereof it is playne that the one and the other did vnderstand suche reformatiōs to appertaine to their duties. But the factes of Ezechias, and of Iosias do more clerely proue the power and dutie of the ciuile Magistrate in the reformatiō of religion. Before the reign of Ezechias so corrupt was the religion that the dores of the house of the Lord were shut vpp, the lampes were extinguished, no sacrifice was orderly made, but in the first yeare of his reigne the first moneth of the same, did the king open the dores of the temple, bring in the Pree-
stes and Leuites and assembling them together did speak vnto them as folloeth. Hear me o yce Leuites and be sanctified now, and sanctifie also the house of the Lord God of your fathers and carie furth from the sanctuarie all filthynes (he me-
neth all monumētts and vesselles of idolatrie) for our fathers haue transgressed and haue committed wickednes in thee eyes of the eternall our God, they haue left hym and haue turned theyre faces from the tabernacle of the Lord. and therefore is the wrath of the Lord cōmed vpon Iuda and Ierusalem. Behold our fathers haue fallen by the sworde, our sonnes, daughters and wifes are led in captiuitie, but now haue I purposed in my heart to make a couenan-
te

te with the Lord God of Israel, that he may turne the wrath of his furie from vs. And therefore my sonnes (he swetely exhorteth) be not faint, for the Lord hath chosen you to stand in his presence and to serue hym. Such as be not more then blynd clerely may perceauē that the king dothe acknowledge, that it appertained to his charge to reforme the religion, to appoint the Leuites to theyre charges and to admonish thē of theyre duetie and office, which thing he more euidently declareth, writing his lettres to all Israel, to Ephraim, an Manasses, and sent the same by the handes of messingers hauing this tenour.

You sonnes of Israel return to ^{2. Pa. 30.} the Lord God of Abraham Isaac, and Israel, and he shall return to the residue that resteth from the handes of Assur. Be not as your fathers and as your brethren were who haue trasgressed against the Lord God of theyre fathers, who hath made them desolate as you see. Holde not your heart therefore, but giue your hand vnto the Lord, return vnto his sanctuarie, serue

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hym and he shall shew mercie vnto you, to your sonnes, and daughters that be in bondage, for he is pitifull and easie to be intreated.

N O T E. Thus far did Ezechias by lettres and messengers prouoke the people, declined from God to repentance, not only in Iuda, where he reigned lafull king, but also in Israel, subiect then to an other king. And albeit that by somme wicked men his messengers were mocked, yet as they lacked not theyre iust punishmēt (for within sixe yeares after Samaria was destroyed and Israel led captiue by Salmanazar) so did not the zelous king Ezechias desist to prosecute his duetie in restoring the religion to Gods perfecte ordenance, remouing all abominations.

2. par. 34. The same is to be red of Iosias, who did not only restore the religion, but did further destroy all monumentes of idolatrie, which of lōg tyme had remained. For it is written of him, that after that the booke of the law was found, and that he had asked counsil at the prophetesse Hulda, he sente ad gathered all the elders of iuda and Ierusalem, and standing in the temple of the Lord he made a conuenant, that all the people frō the great to the small should walk after the Lord, should obserue his law, statutes

2. Reg. 23.

tutes and testimonies with all theyre heart,
and all theyre soule, and that they should
ratifie and confirme, what soeuer was writ- *The king*
ten in the booke of God. He further cōmaun *commaun*
ded Helkias the hie preest, and the preestes *ded the*
of the inferiour order, that they should ca *preestes.*
rie furth of the temple of the Lord all the
vessels, that were made to Baal, which he
burnt and did carie theire powder to Beth
el. He did further distroy all monuments
of idolatrie, yea euen those that had remai
ned frō the dayes of Salomō. He did burn
them, stampe them to powder, whereof one
part he scattered in the broke Kidron and
the other vpon the sepulcres and graues
of the idolaters, whose bones he did burn
vpō the altars, where before they made sa-
crifice not only in Iuda, but also in Beth
el, where Ieroboam had erected his idola-
trie: yea he further proceded, and did kyll
the preestes of the hie places, who were
idolaters, and had deceaued the people: he
did kyll them, I say, and did burn theyre
bones vpon theyre owne altars, and so re-
turned to Ierusalem. This reformatiō ma-
de Iosias, and for the same obtained this te-
stimonie of the holie Ghost, that neither
before hym neither after hym was there
any suche kīg, who returned to God with
his hole soule, and with all his strengthe
according to all the law of Moses.

THE APPELLATION

Of which histories it is euident that the reformation of religion in all points, together with the punishment of false teachers doth appertaine to the power of the ciuile Magistrate. For what God required of them, his iustice must require of others hauing the like charge and auctoritie: what he did approue in them, he can not but approue in all others, who with like zeale and synceritie do interprise to purge the Lordes temple and sanctuarie. what God required of them, it is before declared, to wit: that most diligently they should obserue his Law, statutes and ceremonies. And how acceptable were theyre factes to God, doth he him selfe witnesse. For to somme he gaue most notable victories without the hande of man, and in theyre most desperat daungers did declare his speciall fauours towerdes them by signes supernaturall: to other he so established the kingdome, that theyre enemies were compelled to stoupe vnder theyre feete. And the names of all he hath registred not only in the booke of life, but also in the blessed remembrance of all posterities sence theyre daies, which also shall continue till the commying of the Lord Iesus, who shall rewarde with the crowne of immortalitie not only the, but also such, as vnfaynedly studie to do the wil

will and to promote the glorie of his he-
 uenlie father in the middest of this corru-
 pted generation. In cōsideration whereof
 ought you, my Lordes, all delay set apart,
 to prouide for the reformation of reli-
 gion in your dominions and boundes,
 which now is so corrupt that no part of
 Christes institution remaineth in the
 original puritie, and therefore of neces-
 sitie it is, that spedely ye prouide for re-
 formatione or els ye declare your selues,
 not only voyde of loue to werdes your
 subiectes, but also to liue without care of
 your owne saluation, yea without all
 feare and true reuerence of God. Two
 thinges perchance may moue you to este-
 me these histories before briuely tuched
 to appertaine nothing to you. Fyrst be-
 cause you are no Iewes but Gentiles: and
 secondarely because you are no kinges, *The factes*
 but nobiles in your realm. But be not *of the god-*
 deceaued. For neither of both can excuse *lie kings*
 you in goddes presence from doing *in Iuda*
 your duetie, for it is a thing more then *do apper-*
 certein, that whatso euer God required *tain to the*
 of the ciuile Magistrate in Israel or Iuda *powers*
 concernyng the obseruation of true re- *among*
 ligion during the tyme of the Law, the *the genti-*
 same doth he require of lawfull Magistra- *les profes-*
 tes professing Christ Iesus in the tyme of *sing Christ*
 the Gospell, as the holie Ghost hath

THE APPELLATION

taught vs by the mouth of Dauid, saying
Psal.2.

Be learned you that iudge the
earth, kyſſe the ſonne, leſt that the
Lord waxe angrie, and that yee pe-
riſh from the way.

This admonition did not extend to
the iudges vnder the law only, but doth
also include all ſuch as be promoted to
honours in the tyme of the Goſpell, when
Chriſt Ieſus doth reigne and feight in his
ſpirituall kyngdome, whoſe ennemies in
that pſalme be fyrſt moſt ſharply taxed,
theyr furie expreſſed, and vanitie mocked:
& then are kings and iudges, who think
them ſelues free from all law and obedi-
ce, commaunded to repent theyre former
blynd rage, and iudges are charged to be
learned: and laſt are all commaunded to ſer-
ue the eternall in feare, to reioyce before
hym in trembling, to kyſſe the ſonne,
that is, to geue vnto hym moſt humble o-
bedience, whereof it is euident that the
rulers, Magiſtrats and iudges now in
Chriſtes kingdome are no leſſe bound to
obediēce vnto God, theſe were thoſe vnder
the Law. And how is it poſſible that any
ſhall be obediēt, who diſpiſe his religion,
in which ſtandeth the cheſe glorie, that
man can geue to God, and is a ſeruiſe,
which

which God especially requireth of kings and rulers? Which thing saint Augustine *Epist. 50.* plainly did note, writing to one Bonifacius a man of warr, according to the same argument and purpose, which I labour to perswade your Honours. For after that he hath in that his epistle declared the difference betwixt the heresie of the Donatists and Arrians, and hath somewhat spoken of theyr crueltie, he sheweth the way how theyr furie should and ought to be repressed, and that it is lawfull for the iniustly afflicted to seke support and defence at godlie Magistrates. For thus he writeth:

Either must the veritie be kept *Aduers.* close, or els must theyr crueltie be susteained.

But if the veritie should be concealed, not only should none be saued nor delyuered by such silēce, but also shoulde many be lost through theyr decept. But if by preaching of the veritie theyr furie should be prouoked more to rage, and by that meanes yet somme were delyuered, and made stronge, yet should feare hinder many weaklings to folowe the veritie, if theyr rage be not stayed. In these fyrst wordes Augustine sheweth three reasons, why the afflicted Church in those daies called for

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the help of the Emperour and of godlie Magistrates against the furie of the persecuters. The fyrst,

Note well.

The veritie must be spoken or
ells mankind shall perish in error.

The second, the veritie being plainlie spoken prouoketh the aduersaries to rage. And because that some did alledge that rather we ought to suffer all iniurie, then to seke support by man, he addeth the third reason: to witt that many weakones be not able to suffer persecution and death for the truethes sake, to whome not the lesse respect ought to be had, that they may be won from error and so be brought to grater strength.

*Augusti-
nes words.* O that the rulers of this age should ponder and wey the reasons of this godly writer, and prouid the remedie, which he requyreth in these wordes foloig, Now when the Church was thus afflicted yf any think that rather they should haue sustayned all calamitie, then that the helpe of God should haue bene asked by Christian Emperours, he doth not well aduert, that of such negligence no good cōptes or reason could be geuen. For where such, as would that no iust lawes should be made against theyre impietie, alledge that the Apostles soght no such thinges of the kinges

of the earth, they do not consider that then the tyme was other then it is now, and that all thinges are done in theyr owne tyme. What Emperour then beleued in Christ, that should serue hym in making lawes for godlines against impietie? whill yet that saying of the pphet was cōplete, why hath nations raged, and people haue imagined vanitie? The kinges of the earth haue stand vp, & princes haue conuented together against the Lord, and against his annoynted. That which is after said in the same psalme, was not yet comme to passe. And now vnderstand, o you kinges, be learned you that iudge the earth, serue the Lord, in fear, and reioyce to hym with tremlinge. How do kinges *Aduert* serue the Lord in fear? but in punishing *the mynd* and by a godlie seueritie forbidding *of Au-* those thinges which are done against *gustine.* the commaundement of the Lord. For otherwise doth he serue in so far as he is man, other wise in so far as he is king. In so far as he is man, he serueth hym *In two for* by liuing faithfully, but because he is *tes ought* also king he serueth establisshing lawes, *kinges to* that commaund the thinges that be iust, *serue God* and that with a conuenient rigour forbyd thinges contrarie. As Ezechias serued distroying the groues, the temples of idols and the places, which were buyl-

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*O that the
worlde
should vn-
derstand.*

ded against goddes commaundement. So serued also Iosias doing the same: so serued the king of Niniuites compelling the hole citie to mitigate the Lord: so serued Darius geuing in the power of Daniel the idol to be broken, and his ennemies to be cast to the lions: so serued Nabucadnezer, by a terrible law forbidding all, that were in his realme, to blaspheme God. Herein therefore do kinges serue the Lord in so far as they are kings, when they do those things to serue hym, which none except kings be able to do. He further procedeth and cōcludeth, that as, when wicked kings do reign, impietie can not be brideled by lawes, but rather is tyrannie exercised vnder the title of the same, so is it a thing without all reason, that kinges professing the knolledge and honour of God, should not regard nor care, who did defend, nor who did oppugne the Church of God in theyr dominions. By these wordes of this aunciēt and godlie writer your Honours may perceauē, what I require of you, to wit, to repress the tyrannie of your Byshoppes, and to defend the innocents professing the trueth. He did require of the Emperour and kings of his daies professing Christ, and manifestly concludeth, that they can not serue Christ, except that so they do. Let not your Byshoppes thinke
that

that Augustine speaketh for them, because he nameth the Church. Let them read and vnderstand, that Augustine writeth for that Church, which professeth the trueth and doth suffer persecution for the defece of the same, which your byshoppes do not, but rather with the Donatistes and Arrians do cruelly persecute all such, as boldly speak Christes eternall veritie to manifest theyre impietie and abomination. But thus much we haue of Augustine, that it appertaineth to the obedience and seruice, which kinges owe to God aswel now in the tyme of the Gospell, as before vnder the Law, to defende the afflicted for matters of religion, and to repress the furie of the persecuters by the rigour and seueritie of godlie lawes. For which cause no doubt doth Esaie the prophete say, that kinges should be nourishers to the Church of God, that they should abbase their heades, and louingly embrace the children of God. And thus I say your Honours may euidently see, that the same obedience doth God require of rulers and princes in the tyme of the Gospell, that he required in the tyme of the Law.

NOTE.

Esaie 49.

An ans-

If you do think, that the reformation *wer to the* of religion and defence of the afflicted *second ob* doth not appertaine to you, because you *section.*

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are no kings, but nobils ad estates of a realme, in two things you are deceaued: former, in that you do not aduert, that Dauid requireth aswell, that the princes and iudges of the earth be learned and that they serue and fear God, as that he requireth, that the kings repent. Yf you therefore be iudges and princes, as no man can deny you to be, then by the playn words of Dauid you are charged to be learned, to serue and fear God, which ye can not do, if you despise the reformation of his religion. And thys is your fyrst errour. The secod is, that ye neither know your duetic, which ye owe to God, neither yet your auctoritie, which of hym ye haue receaued, yf ye for pleasure or fear of any earthlie man despise goddes true religion, and contene your brethre, that in his name cal for your support. Your dutie is to hear the voyce of the Eternal your God, and unfainedly to studie to folow his preceptes: who, as is before said, of especiall mercie hath promoted you to honours and dignitie. His chiefe and principall precept is, that with reuerence ye receaue and embrace his onlie beloued sonne Iesus: that ye promote to the vttermost of your powers his true religion: ad that ye defend your brethren and subiectes, whome he hath putt vnder your charge ad care. Now if your king be
a man

a man ignorāt of God, ennemie to his true religion, blinded by superstition, and a persecuter of Christes membres, shall yee be excused, if with silence yee passe ouer his iniquitie? Be not deceaued my Lordes, ye are placed in auctoritie for an other purpose then to flatter your king in his folie and blind rage: to witt, that as with your bodies, strength, riches, and wisdom ye are bound to assist and defend him in all things, which by your aduise he shall take in hand for Gods glorie and for the preservation of his commune wealth and subiectes, so by your grauties, counsil and admonition yee are bound to correct and repress whatsoeuer ye know him to attempt expessedly repugning to Goddes word, honour, and glorie, or what ye shall espie him to do, be it by ignorance or be it by malice, against his subiectes great, or small. Of which last part of your obediēce yf ye defraud your king, ye comit against him no lesse treason, then yf ye did extract frō him your due and promised support, what time by his ennemies iniustly he wer pursued. But this part of their duetie I fear do a small number of the nobilitie of this age rightly consider: neither yet will they vnderstand, that for that purpose hath God promoted them. For now the cōmune song of al men is, We must o-

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bey our kinges be they good, or be they bad, for God hath so commaunded. But horrible shall the vengeance be, that shalbe powred furth vpon such blasphemers of God his holie name, and ordinaunce. For it is no lesse blasphemie to say, that God hath commaunded kinges to be obeyed, when they commaund impietie, then to say, that God by his precept is auctour and maintainer of all iniquitie. True it is, God hath commaunded kinges to be obeyed, but like true it is, that in things, which they commit against his glorie, or when cruelly without cause they rage against their brethre the members of Christes body, he hath commaunded no obediēce, but rather he hath approued, yea and greatlie rewarded such as haue opposed them selues to theyre vngodly commaundementes and blind rage: as in the exampls of the three children, of Daniel, and Abdemelech it is euident. The three children wold nether bowe nor stoupe before the golden image at the commaundement of the great king Nabuchadnezar. Daniel did openly pray, his windoes being open, against the established law of Darius and of his counsil: and Abdemelech feared not to enter in before the presence of Zedechias and boldly to defend the cause and innocētie of Ieremie the prophet, whome the king and his counsil had condemned to dethe

deth. Euerie one of these factes should this day be iudged foolishe by such, as will not vnderstād what cōfession God doth require of his children, when his veritie is oppugned, or his glorie called in doubt: suche men, I say, as prefer man to God, and thinges present to the heauenlie inheritaunce, should haue iudged euerie one of these factes stubborn inobedience, foolishe presumption and singularitie, or elles bold cōtrolinge of the king and his wise counsil. But how acceptable in Gods presence was this resistance to the vngodlie commandementes and determinations of theyr king theēd did witnes. For the three children were deliuered from the fornace of fyer, and Daniel from the den of liōs to the confusion of their ennemies, to the better instruction of the ignorant kinges, and to the perpetuall comfort of goddes afflicted children. And Abdemelech in the day of the Lordes visitation, when the kinge and his counsil did drinke the bitter cupp of goddes vengeance, did fynde his life for a praye, and did not fall in the edge of the sword, when manie thousandes did perishe. And this was signified vnto him by the prophet him self at the cōmaundemēt of God before that Ierusalem was destroyed. The promise and cause were recited vnto him in these wordes,

Jerem. 39

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I will bring my wordes vpon this citie vn
to euill and not vnto good: but most assu-
redly I shal deliuer thee because thou hast
trusted in me, sayeth the Lord. The
trust and hope, which Abdemelech had in
God, made him bold to oppone him selfe,
being but a man, to the king and to his ho-
le counsell, who had condemned to death the
Prophet, whome his conscience did acknow-
ledge to be innocent. For this did he speak
in the presence of the king sitting in the
port of Beniamin: My Lord the king, saith
Abdemelech, these men do wickedly in all
thinges, that they haue done to Ieremie
the Prophet. Aduert and take hede my
Lordes, that the men, who had condemned
the Prophet, were the king, his priues, and
counsell, and yet did one man accuse them
all of iniquitie, and did boldly speak in the
defence of him of whose innocencie he was per-
suaded. And the same, I say, is the duetie of
euery man in his vocation, but chesely of
the nobilitie, which is ioyned with their
kinges to bridle and repress that folie
and blind rage. Which thing if the nobili-
tie do not, neither yet labour to do, as they
are traitours to their kings, so do they pro-
voke the wrath of God against them selues
and against the realme, in which they abu-
se the auctoritie, which they haue recei-
ued of God to maintaine vertue and to re-
presse vice. For hereof I would your Ho-

nours were most certainly persuaded, that God will neither excuse nobilitie nor people, but the nobilitie least of al, that obey and folow theyr kinges in manifest iniquitie, but with the same vengeance will God punish the Prince, people, and nobilitie conspiring together against him and his holie ordenances: as in the punishment taken vpon Pharao, Israel, Iuda and Babylon is euidently to be sene. For Pharao was not drowned alone, but his captayns, charetes, and greate armie drank the same cup with him. The kinges of Israel, and Iuda were not punished whitout cōpagny, but with them were murdered the counsillers, theyre Princes imprisoned and their people ledd captiue. And why? because none was found so faithful to God, that he durst enterprise to resist nor againststand the manifest impietie of theyr Princes. And therefore was Gods wrath powred furth vpon the one and the other. But the more ample discource of this argument I differ to better opportunitie: onely at this tyme I thought expediēt to admonysh you, that before God it shall not excuse you to alledge, We are no kinges and therefore neither can we reforme religion, nor yet defend such as be persecuted. Consider my Lordes that yee are powers ordered by God (as before is declared) and therefore

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Deut. 12.

Deut. 23.

Ex. 27.

doth the reformation of religion, and the defense of such, as iniustly are oppressed, appertain to your charge and care, which thinge shall the law of God, vniuersally geuen to be kept of all men, most euidently declare: which is my last and most assured reason, why I say yee ought to remoue from honours and to punish with death such as God hath condemned by his owne mouth. After that Moses had declared what was true religiō, to wit, to honor God as he commaunded, adding nothing to his worde, neither yet diminishinge any thig from it, and after also that vehemently he had exhorted the same law to be obserued, he denounceth the punishment against the trasgressours in these wordes, Yf thy brother, sonne, doghter wife or neighbour, whome thou louest as thyne own life, sollicite thee secretly, saying, Let vs go serue other goddes, whome neither thou, nor thy fathers haue knowen, consent not to hym, hear hym not, let not thyne eye spare hym, shew hym no indulgentie or fauour, hide him not, but vtterly kill hym, let thy hād be the first vpon hym, that he may be slaine, and after the hāde of the hole people. Of these wordes of Moses are two things, apperteanig to our purpose, to be noted. Former, that such, as sollicite only to idolatrie ought to be punished to death without

without fauour or respect of person. For Idolatrie he that will not suffer mā to spare his sōne, ought to be his daughter, nor his wife, but straitly com *punished* maundeth punishmēt to be taken vpon the *without* idolatours (haue they neuer so nie cōiunc *respect* of tion with vs) will not wink at the idolatrie *person.* of others, of what estate or condition so e- uer they be.

It is not vnknown, that the prophetes *If anie* had reuelations of God, which were not *estate* commune to the people, as Samuel had the *might* reuelation, that Eli and his posteritie *haue* should be destroyed, that Saul should first *claimed* be king and thereafter that he should be *re priuiled-* iected, that Dauid should reign for him. *ge, it was* Micheas vnderstode by vision that Achab *the prophe* should be killed in battaile against the Si- *tes.* rians. Elias saw that dogges should eat Iesabel ī the fortres of Iesrael. Eliesus did *1. Sam. 3.* see hunger come vpon Israel by the spa- *1. Sam. 9.* ce of seuen yeares. Ieremie did foresee *15.* the destruction of Ierusalem and the tyme *1. Reg. 22.* of their captiuitie, and so diuerse other *1. Reg.* prophetes had diuerse reuelations of God, *21.* which the people did not otherwise vnder *2. Reg. 8.* stād, but by their affirmatiō, and therefore in those dayes were the prophetes named Seeers, because that God did opē vnto thē that, which was hid from the multitude. Now if anie man might haue claimed anie priui-

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priviledge from the rigour of the Law, or might haue iustified his fact, it should haue bene the Prophete. For he might haue alledged for hym selfe his singular prerogatiue, that he had aboue other men to haue goddes will reuealed vnto hym by visio or by dream, or that God had declared particularly vnto hym, that his pleasure was to be honoured ī that maner, in such a place, ād by such meanes. But all such excuses doth God remoue, cōmaūding that the Prophete, that shall sollicitate the people to serue strange goddes, shall die the death, notwithstanding that he alledge for hym selfe dream, vision, or reuelation. Yea althogh he promisse miracles, and also that such thinges as he promisseth come to passe, yet I say commaundeth God, that no credit be geuen to hym, but that he die the death, because he teacheth apostasie, ād defection frō God. Hereof your Honours may easely espie, that none prouoking the people to idolatrie ought to be exempted from the punishmēt of death. For if neither that inseparable cōiunction, which God hym selfe hath sanctified betwixt man and wife, neither that vnspeakable loue grafted in nature, which is betwixt the father and the sonne, neither yet that reuerence, which goddes people ought to bear to the Prophetes, can

excuse anie man to spare the offendour or to conceale his offense, what excuse can man pretend, which God will accept? Euidēt it is that no estate, condition nor honour can exempt the idolatour from the handes of God, when he shal call him to accomptes, or shall inflict punishment vpo him for his offence: how shall it then excuse the people, that they according to goddes cōmaundemēt punish not to death such, as shal sollicitate or violētly draw the people to idolatrie? And this is the fyrst, which I would your Honours should note of the former wordes. To witt, that no person is exēpted frō punishmēt, if he can be manifestly cōuicted to haue prouoked or led the people to idolatrie: ād this is most euidently declared in that solemned othe and cōuenante, which Asa made with the people to serue God ād to mētaine his religiō, adding this penaltie to the trāsgres sours of it: To wit, that whosoever should not seke the Lord God of Israel, should *2. Par. 15.* be kylled, were he greate or were he small, were it man or were it woman. And of this oth was the Lorde cōpleased, he was fōud of thē ād gaue thē rest on euerie parte, because they soght hī with their hole heart, ād did swear to punishe the offēders according to the precept of his Law without respect of persons. And this is it, which

THE APPELLATION

I say I would your Honours should note for the fyrst, that no idolatour can be exempted frō punishment by goddes Law. The seconde is, that the punishment of such crimes as are idolatrie, blasphemie, ād others, that tuche the maiestie of God, dothe not appertaine to kinges and chefe rulers only, but also to the hole bodie of that people, and to euerie membre of the same accordig to the vocatiō of euerie mā, and according to that possibilitie and occasion, which God doth minister to reuenge the iniurie done against his glorie, what time that impietie is manifestly known. And that doth Moses more plainly speak in these wordes,

Deut. 13.

Yf in anie of thy cities, saith he, which the Lord thy God geueth vnto the to dwell in them, thou shalt hear this brute, There are sōme men the sonnes of Belial passed furthe from thee, ād haue solicited the citizens of theyr cities by these wordes, Let vs go ād serue strange goddes, which you haue not known, search and inquire diligently, and if it be true, that such abomination is done in the midst

middest of thee, thou shalt vtterly
stryke the inhabitants of that ci-
tie with the sworde, thou shalt
destroy it and whatsoeuer is wi-
thin it, thou shalt gather the
spoile of it in the middest of the
marketplace, thou shalt burne that
citie with fier, and the spoile of it
to the Lord thy God, that it may
be a heap of stones for euer, nei-
ther shall it be any more buylded.
Let nothing of that execration
cleaue to thy hand, that the Lord
may turne from the furie of his
wrath, and be moued to wredde thee
with inward affection.

Plaine it is that Moses speaketh nor
geueth not charge to kinges rulers and
iudges only, but he commaūdeth the hole
bodie of the people, yea and euerie mem-
bre of the same according to their possibi-
litie: and who dar be so impudent as to de-
nie this to be most reasonable and iust?
For seing that God had delyuered the ho-
le bodie from bondage, and to the hole
multitude had geuen his law, and to the
twelue tribes had he so distributed the in-
ment.

why eue
rieman
in Israel
was boi
to obey
goddes ci-
maunde-
ment.

THE APPELLATION

heritance of the land of Canaan, that no familie could complaine, that it was neglected. Was not the hole and euerie membre addetted to cōfesse and acknolledge the benefites of God? yea had it not bene the part of euerie man to haue studied to kepe the possession, which he had receaued? which thīg God did plainly pnoūce they should not do, except that in their heartes they did sanctifie the lord God, that they embrased, and inuiolably kept his religiō established: and finally except they did cutt oute iniquitie from amongst them, declaring them selues earnest ennemies to those abominations, which God declared hym selfe so vehemently to hate, that fyrst he commaunded the hole inhabitants of that countree to be destroyed and all monuments of their idolatrie to be broken doune, and thereafter he also streatly commaūdeth, that a citie declininge to idolatrie should fall in the edge of the sworde, and that the hole spoile of the same, should be burned, no portiō of it reserued. To the carnal man this may appeare a rigorous and seuerie iudgement, yea it may rather seme to be pronounced in a rage, then in wisdome. For what citie was euer yet, in which to mannes iudgement were not to be found manie innocent persons, as infants, children, and somme simple and ignorant

Deut. 28.
and 30.

Deut. 7.

& iudgements
to the carnal
all man
as appear
go. ous.

gnorāt soules, who neither did nor could consent to such impietie? And yet we fynd no exception, but all are appointed to the cruel death. And as concerning the citie and the spoile of the same, mannes reason can not think, but that it might haue bene better bestowed, then to be consumed with fier, and so to profit no man. But in such cases will God that all creatures stoupe, couer their faces, and desist from reasonyng, when commaundement is geuen to execute his iudgement. Albeit I could adduce diuerse causes of such seueritie, yet will I search none other then the holie Ghost hath assigned. Fyrst, that all Israel, hearing the iudgement should fear to commit the like abomination: and secondarely, that the Lord might turn from the furie of his anger, might be moued towerds the people with inward affection, be mercifull vnto them, and multiplie them according to his oth made vnto their fathers. Which reasons as they are sufficient in goddes children to correct the murmuring of the grudging fleshe, so ought they to prouoke euerie man, as before I haue said, to declare hym selfe ennemie to that, which so highly prouoketh the wrath of God against the hole people. For where Moses saith,

THE APPELLATION

Let the citie be burned, and let no part of the spoile cleave to thy hand, that the Lord may return from the furie of his wrath, &c.

*For the
idolatrie
of a smale
number is
goddes
wrath
kindled a-
gainst the
multitude
not puni-
shing the
offedours.*

He plainly doth signifie, that by the defection and idolatrie of a few goddes wrath is kyndled against the hole, which is neuer quenched till such punishment be taken vpon the offenders: that what soeuer serued them in their idolatrie, be broght to destruction, because that it is execrable and accursed before God. And therefore he will not, that it be reserued for anie vse of his people. I am not ignorant that this law was not put in execution as God commaunded. But what did thereof insue and folow histories declare: to witt, plage after plage till Israel, and Iuda were led in captiuitie, as the bokes of kings do witnesse. The consideration whereof maketh me more bold to affirm, that it is the duetie of euerie man, that list to escape the plage and punishment of God, to declare hym selfe ennemie to idolatrie not only in heart, hating the same, but also in externall gesture, declaring that he lamenteth, yf he can do no more, for such abominations. Which thing was shewed to the pphete Ezechiel, what tyme he gaue hym to vnderstand, why
he

Ezech. 9.

he would destroy Iuda with Israel, and that he would remoue his glorie from the temple and place, that he had chosen, and so powerfurth his wrathe and indignation vpon the citie, that was full of blood and apostasie, which became so impudent, that it durst be bold to say, the Lord hath left the earth, and seeth not. At this tyme, I say, the Lord reuealed in vision to his prophete, who they were, that should fynd fauour in that miserable destruction. To witt, those that did murne and lament for all the abominations done in the citie, in whose foreheades did God commaund to print and seal Tau, to the end that the destroyer, who was commaunded to stryke the rest without mercie, should not hurt them, in whome that signe was found. Of these premisses I suppose it be euident, that the punishment of idolatrie doth not appertaine to kinges only, but also to the hole people, yea to euerie membre of the same according to his possibilitie. For that is a thing most assured, that no man can murne, lament, and bewaile for those thinges, which he will not remoue to the vttermost of his power. Yf this be required of the hole people, and of euerie man in his vocation, what shall be required of you, my Lordes, whome God hath raised vpp to be Princes and rulers aboue your

Ezech. 8.

and 9.

NOT E.

THE APPELLATION

An answer to an objection.

why no law was executed against the Gentiles being Idolaters.

Ephe. 2.

brethren, whose handes he hath armed with the sword of his iustice: yea whome he hath appointed to be as bridels to re-
 presse the rage and insolencie of your
 kinges, when soeuer they pretend mani-
 festly to transgresse goddes blessed orde-
 nance? Yf any think that this my affirma-
 tion, tuchinge the punishmēt of idolaters,
 be contrarie to the practise of the Apo-
 stles, who fynding the Gentiles in idola-
 trie did call them to repentance, requi-
 ring no such punishmēt, lett the same man
 vnderstand, that the Gentiles, before the
 preaching of Christ, liued, as the Apostle
 speaketh, without God in the world, drow-
 ned in idolatrie, according to the blind-
 nes and ignorāce, in which then they were
 holden as a prophane natiō, whome God
 had neuer opely auowed to be his people,
 had neuer receaued i his household, neither
 geuen vnto them lawes to be kept in re-
 ligion nor politie: and therefore did not
 his holie Ghost, calling them to repentance,
 require of them anie corporall punish-
 ment according to the rigour of the law,
 vnto the which they were neuer subiects,
 as they that were strangers from the com-
 mune welch of Israel. But if anie think,
 that, after that the Gentiles were called
 from theyr vaine conuersation, and by
 embrasing Christ Iesus were receaued i the

nombre of Abrahams children, and so made one people with the Iewes beleuing, yf ani think, I say, that then they were not bounde to the same obedience, which God required of his people Israel, what tyme he confirmed his leage and conuenance with them, the same man appeareth to make Christ inferiour to Moses, and contrarious to the law of his heauenlie father. For if the contempt or transgression of Moses law was worthie of death, what should we iudge the contempt of Christes ordenance to be? (I mean after they be once receaued.) And if Christ be not commed to dissolue, but to fulfill the law of his heauenlie Father, shall the libertie of his Gospell be an occasion, that the especiall glorie of his Father be troden vnder foote and regarded of no man? God forbid. The especial glorie of God is, that such, as professe them to be his people, should harken to his voice, and amongst all the voices of God reuealed to the worlde, tuching punishment of vices, is none more euident neither more seuerer, then is that, which is pronounced against idolatrie, the teachers and mentainers of the same. And therefore I fear not to affirm, that the Gentiles (I mean euerie citie, realme, prouince, or nation amongst the Gentiles, embracing Christ Iesus

The especiall honour, which God requireth of his people.
1. Sam. 15.

THE APPELLATION

and his true religiō) be bound to the same leage and cōuenant, that God made with his people Israel, what tyme he promised to roote owt the nations before them in these wordes.

Exod. 34. Beware that thou make anie cōuenante with the inhabitantes of the land, to the which thou comest, leste perchace that this come in ruin, that is, be destruction to the: but thou shalt destroy theyr altars, break their idols and cutt doune their groues. Fear no strange goddes, worship them not, neither yet make you sacrifice to them. But the Lord, who in his great power, and owtstretched arme hath brought you owt of the land of Egypt, shall you fear, hym shall you honour, hym shall you worship, to hym shall you make sacrifice, his statutes, iudgements, Lawes, and commaundementes you shall kepe and obserue. This is the conuenante, which I haue made

made with you, saith the Eternall, forget it not, neither yet fear ye other goddes: but fear you the Lord your God, and he shall deliuer you frō the hādes of all your ennemies.

To this same Law, I say, and cōuenante are the Gētiles no lesse bounde, then somtyme were the Iewes, when soeuer God doth illuminate the eyes of anie multitude, prouince, people or citie, and putteth the sworde in their own hand to remoue such enormities from amongst them, as before God they know to be abominable. Then, I say, are they no lesse bound to purge theyr dominions, cities and countries from idolatrie, then were the Israelites, what tyme they receaued the possession of the land of Canaan. And moreouer I say, if any go about to erect and set vp idolatrie or to teach defection from God, after that the veritie hath bene receaued and approued, that thē not only the Magistrates, to whome the sword is cōmitted, but also the people are bound by that oth, which they haue made to God, to reuenge to the vttermost of their power the iniurie done against his Maiestie. In vniuersal defections, and in a general reuolt, such as was in Israel after Ieroboam, there is a diuerse consideration. For then because the hole

THE APPELLATION

people were together cōspired agaīst God, there could none be found, that woulde execute the punishment, which God had cōmaunded, till God raised vpp Iehu, whom he had appoited for that purpose. And the same is to be cōsidered in all other general defectiōs, suche as this day be, in the papistrīe, where all are blinded, and all are declined from God and that of lōge cōtinuance, so that no ordinarie iustice cā be executed, but the punishmēt must be reserued to God ād vnto such meanes, as he shall appoint. But I do speak of such a nōbre, as after they haue receaued goddes perfect religiō, do boldly professe the same, notwithstanding that sōme or the most part fal back: (as of late daies was ī Englād) vnto such a nōbre, I say, it is Laufull to punish the idolatours with death, if by anie meanes God geue them the power. For so did Iosua and Israel determine to haue done agaīst the childrē of Rubē, Gad ād Manasses for their suspected apostasie ād defectiō from God. And the hole tribes did in verie dede execute that sharpe iudgemēt agaīst the tribe of Bēiamin for a lesse offēce then for idolatrie. And the same ought to be done wheresoeuer Christ Iesus ād his Euāgill is so receaued ī any realme, pvince, or citie, that the Magistrates ād people haue solemnely auowed ād promised to defēd the same, as
vnder

vnder king Edward of late dayes was done
 in Englād. In such places, I say, it is not on-
 ly lawful to punish to the death such, as la-
 bour to subuert the true religiō, but the ma-
 gistratesād people are boūd so to do, onles
 they wil prouoke the wrath of God agaīst
 the selues. And therfor I fear not to affirm,
 that it had bene the duetie of the nobilitie,
 iudges, rulers,ād people of Englād not on-
 ly to haue resisted and againstanded Marie
 that Iesabel, whome they call their quene,
 but also to haue punished her to the death
 with all the sort of her idolatrous Pree-
 stes, together with all such, as should haue
 assisted her, what tyme that shee and they
 openly began to suppressse Christes Euan-
 gil, to shedd the blood of the saīcts of God,
 ad to erect that most diuellish idolatrie, the
 papistical abominatiōs,ād his vsurped ty-
 rannie, which ones most iustly by cōmune
 oth was banished from that realme. But be-
 caus I cā not at this present discusse this ar-
 gument, as it appertaineth, I am cōpelled
 to omitt it to better opportunitie, and so
 returning to your Honours, I say, that if
 ye confesse your selues baptised in the
 Lord Iesus, of necessitie ye must confesse,
 that the care of his religion doth apper-
 taine to your charge. And if ye know that
 in your hādes God hath put the sworde for
 the causes aboue expressed, the cā ye not de

THE APPELLATION

nie, but that the punishment of obstinate and malepert idolatours (such as all your bishoppes be) doth appertaine to your office, yf after admonition they cōtinew obstinat. I am not ignorāt, what be the vaine defēses of your proude prelates. They claime first a prerogatiue and priuiledge, that they are exempted, and that by consent of Councils and Emperours from all iurisdiction of the temporaltie. And secōdarely, when they are cōuicted of manifest impieties, abuses, and enormities aswell in their maners as in religion, neither fear, nor shame they to affirme, that thinges so longe established can not suddenly be reformed, althogh they be corrupted, but with processe of tyme they promise to take order. But in few wordes I answer, that no priuiledge, graunted against the ordenance and statutes of God, is to be obserued althogh all Councils and men in the earth haue appointed the same. But against goddes ordenance it is, that idolatours, murtherours, fals teachers, and blasphemers shall be exempted from punishment, as before is declared, and therefore in vaine it is, that they claym for priuiledge, when that God sayeth: The murtherer shalt thou riue from my altar, that he may die the death. And as to the order and reformatiō, which they promise, that is to be looked or hoped for, when

when Satan, whose children and slaues they are, can chage his nature. This answer I doubt not shall suffice the sober and godlie reader. But yet to the end that they may further see their own confusion, and that your Honours may better vnderstand, what ye ought to do in so manifest a corruption and defectiō from God, I aske of them selues, what assurance they haue for this their immunitie, exemption, or priuiledge? who is the auctour of it? and what frute it hath produced? And fyrst I say that of God they haue no assurance, neither yet can he be proued to be auctour of anie suche priuiledge. But the contrarie is easie to be seen. For God in establishing his orders in Israel did so subiect Aaron (in his preesthode being the figure of Christ) to Moses, that he feared not to call him in iudgement, and to constrain hym to giue accomptes of his wicked dede in consenting to idolatrie, as the historie doth plaine-ly witnesse. For thus it is written,

Then Moses toke the calf, which they had made, and burned it with fier, and did grind it to powder, and scattering it in the water, gaue it to drink to the children of Israel. declaring herebie the vanitie of their

*God is not
auctour of
anie priu-
iledge gra-
unted to
papistical
bishoppes,
that they
be exem-
pted from
the power
of the ciuile
sword.
Exod. 32.*

THE APPELLATION

idol and the abomination of the same, and thereafter Moses said to Aaron, what hath this people done to thee, that thou shouldest bring vpon it so great a syn?

Thus, I say, doth Moses call and accuse Aaron of the destruction of the hole people, and yet he perfectly vnderstode, that God had appointed hym to be the high Preeft, that he should bear vpon his shoulders and vpon his breast the names of the 12. tribes of Israel, for whome he was appointed to make sacrifice, praier, and supplications. He knew his dignitie was so great, that only he might entre within the most holie place: but neither could his office nor dignitie exempt hym from iudgement, when he had offended. Yf any object, Aaron at that tyme was not anointed and therefore was he subiect to Moses, I haue answered, that Moses, being taught by the mouth of God, did perfectly vnderstand, to what dignitie Aarō was appointed, and yet he feared not to call hym in iudgement, and to cōpell hym to make answer for his wicked fact. But if this answer doth not suffice, yet shall the holie Ghost witness further in the matter. Salomō remoued from honour Abiathar being the high preefte, and cōmaunded him to cease from all function,

*The digni-
tie of Aarō
did not
exempt
him from
iudgement.*

tion, and to liue as a priuate man. Now if the vnction did exempt the preest from Iurisdiction of the ciuile Magistrate, Salomon did offend, and iniured Abiathar. For he was anoynted, and had caried the ark before Dauid. But God doth not reprove the fact of Salomon, neither yet doth Abiathar claime anie prerogatiue by the reason of his office, but rather doth the holie Ghost approue the fact of Salomon, sayinge,

Salomō eielected furth Abiathar, *1. Regn 2.*
that he should not be the Preest of *1 Sam. 3.*
the Lord, that the word of the Lord might be perfurmed, which he spake vpon the house of Eli.

And Abiathar did think that he obtained great fauour, in that he did escape the present death, which by his conspiracie he had deserued. Yf anie yet reason, that Abiathar was no otherwise subiect to the iudgement of the king, but as he was appointed to be the executour of that sentence, which God before had pronounced, as I will not greatly denie that reason, so require I that euerie man consider, that the same God, who pronounced sentence against Eli, and his house, hath pronounced also, that idolaters, hoo-remongers, murtherers, and blasphemers

Note well.

Gal. 4.

1. Tim. 3.

THE APPELLATION

shall neither haue portion in the kingdome of God, neither ought to be permitted to bear anie rule in his Church and congregation. Now if the vnction and office saued] not Abiathar, because that goddes sentence must nedes be performed, can anie priuiledge graunted by man be a buckler to malefactours, that they shall not be subiect to the punishments pronounced by God? I think no man will be so foolish as so to affirm. For a thing more then euident it is, that the hole preesthode in the tyme of the Law was bound to giue obedience to the ciuile powers. And if anie membre of the same was foude criminal, the same was subiect to the punishment of the sworde, which God had put in the hand of the Magistrate. And this ordenance of his father did not Christ disanul, but rather did cōfirme the same, cōmaunding tribute to be payed for hym selfe and for Peter. Who perfectly knowing the mynd of his maister, thus writeth in his epistle,

Mat. 17.

1. Pet. 2.

Act. 4.

and 5.

Submit your selues to all maner ordenance of man, (he excepteth such as be expressely repugnyng to goddes commaundement) for the Lordes sake, whether it be to king as to the chefe head, or vnto rulers as

vnto

vnto them, that are sent by hym
for punishment of euill doers,
and for the praise of them, that do
well.

The same doth the apostle saint Paule
most plainely commaund in these wordes,

Let euerie soule be subiect to
the superiour powers.

Rom. 13.

Which places make euident that nei-
ther Christ neither his Apostles hath ge-
uen any assurace of this immunitie ad pri-
uiledge, which men of Church (as they
wilbe termed) do this day claime. Yea it
was a thing vnknown to the primitiue
Church many yeares after the daies of
the Apostles. For Chrysostome, who ser-
ued in the Church at Constantinople
foure hundreth years after Christes ascen-
sion, and after that corruption was greatlie
increased, doth yet thus write vpon the
forsayd wordes of the Apostle,

*Chryso-
stome vpo
the 13. to
the Rom.*

This precept, saith he, doth not
appertaine to such as be called se-
culars onlie, but euē to those, that
be Preestes and religious men.

*Let Papi-
stes an-
swer Chry-
sostome.*

And after he addeth: Whether thou be
Apostle, Euangelist, Prophete, or
whofoener thou be, thou cast not

THE APPELLATION

be exempted from this subiection.

Hereof it is playn that Chrysostome did not vnderstand that God had exēpted any person from obedience and subiectiō of the ciuile power, neither yet that he was auctour of such exemptiō and priuiledge, as Papistes do this day claime. And the same was the iudgemēt and vniforme doctrine of the primatiue Church many yeares after Chrifte. Your Honours do wōder, I doubt not, frō what fōtaine then did this theyr immunitie, as they terme it, ād singular priuiledge sprig. I shall shortly tuch that, which is euident in their own law and histories. When the Byshoppes of Rome, the verie Antichrists had partly by fraud, and partly by violence vsurped the superioritie of some places in Italie, and most iniustly had spoiled the Emperours of their rēes and possessiōs, and had also murdered some of their officers, as histories do witness, the began Pope after Pope to practise and deuise, how they should be exempted from iudgement of Princes and from the equitie of lawes, and in this poynt they were most vigilant, till at length iniquitie did so preuaile in theyr handes, according as Daniel had before prophesied of them, that this sentence was pronounced,

Let the
owne hi-
stories wit-
nesse.

Neither

Neither by the Emperour, neither by the clergie, neither yet by the people shall the iudge be iudged. God will, saith Symmachus, that the causes of others be determined by men, but without all question he hath reserued the Byshop of this seat, vnderstanding Rome, to his own iudgement.

*The mouth
the of the
beast spea
kinge
great thin
ges.
Distin. 9.
quest. 3.
Theyre
lawes do
witnesse.*

And hereof diuerse Popes, and expositors of their lawes would seme to geue reasons. For saith Agatho,

Dist. 19.

All the preceptes of the apostolik seat are assured, as by the voice of God him self.

The auctour of the glose vpo their canon affirmeth, that if all the world should pronounce sentence against the Pope, yet should his sentēce preuaile. For saith he,

The Pope hath a heauēlie will, and therefore he may chaūge the nature of thinges, he may apply the substance of one thing to an other, and of nothing he may make somewhat, and that sentēce, which was nothing (that is) by his mynd fals

*Cap. de
transla
tione titu.*

THE APPELLATION

and iniuste, he may make somewhat that is true ad iust. For, saith he, in all thinges, that please hym, his will is for reason. Neither is there any man, that may aske of hym, why doest thou so. For he may dispens aboute the Law, and of iniustice he may make iustice. For he hath the fulnes of all power.

Distinct.
40.

*Note the
equitie of
this com-
maunde-
ment.*

And manie other most blasphemous setēces did they pronouce euery one after other, which for shortnes sake I omitt, till at the end they obtained this most horrible decree: that albeit in life and conuersation they were so wicked, and detestable, that not only they cōdemned them selues, but that also they drew to hell and perdition manie thousandes with them, yet that none should presume to reprehēd or rebuke thē. This being established for the head (albeit not without somme contradiction, for somme Emperours did require due obedience of them, as goddes word commaunded, and aunciēt Byshoppes had geuen before to Emperours, and to their lawes, but Satan so preuailed in his suete before the blynd world, that the former sentences were confirmed; which
power

power being graunted to the head) then began prouision to be made for the rest of the membres in all realmes and contries, where they made residence. The frute whereof we see to be this, that none of that pestilent generation (I mean the vermine of the Papistical order) will be subiect to anie ciuile Magistrate, how enormous that euer his crime be, but will be reserued to their own ordenarie, as they terme it. And what frutes haue hereof ensued, be the world neuer so blynd, it cannot but witnesse. For how their head that Romane Antichrist hath bene occupied euer sence the graunting of such priuiledges, histories do witnesse, and of late the most part of Europa subiect to the plague of God, to fier and sworde, by his procurement hath felt and this day doth fele. The pride, ambition, enuie, excesse, fraude, spoile, oppression, murther, filthie life, and incest, that is vsed and maintained amongst that rabble of Preestes, freers, monkes, channons, byshoppes and Cardinalles, can not be expressed. I fear not to affirme, neither doubt I to proue, that the papisticall Church is further degenerate from the puretie of Christes doctrine, from the footesteppes of the Apostles and from the maners of the primitive Church, then was the Church of the

THE APPELLATION

Iewes from goddes holie statutes, what time it did crucifie Christ Iesus the onlie Messias, and most cruelly persecute his Apostles. And yet will our Papistes claime theyr priuiledges and auncient liberties, which if you graunt vnto the, my Lords, *whosoever ye shall assuredly drink the cupp of god-metaineth des vengeance with them, and shalbe reputed before his presence companions of theues and metainers of murtherers, as is before declared. For theyr immunitie and priuiledge, whereof so greatly they boist, is nothing els, but as if theues, murtherers or briggandes should conspire amongst them selues, that they would neuer answer in iudgement before anie lafull Magistrate, to the end that their theft and murder should not be punished, even such I say is their wicked priuiledge, which neither they haue of God the father, neither of Christ Iesus, who hathe reuealed his fathers will to the world, neither yet of the Apostles nor primatiue Church, as before is declared. But it is a thinge conspired amongst them selues, to the end that their iniquitie, detestable life, and tyrannie shall neither be repressed nor reformed. And if they obiect, that godlie Emperours did graunt and confirme the same, I answer that the godlines of no man is, or can be of sufficient auctoritie*

auctoritie to iustifie a foolishhe and vn-
 godlie fact, such I mean, as God hath not
 allowed by his worde. For Abraham was
 a godlie man, but the deniall of his wife
 was such a fact, as no godlie man ought to
 imitate. The same might I shew of Da-
 uid, Ezechias and Iosias, vnto whom I
 think no man of iudgement will prefer
 anie Emperour sence Christ, in holines and
 wisdom, and yet are not all theyr factes,
 no euen such, as they appeared to haue
 done for good causes, to be approued nor
 folowed. And therefore, I say, as error
 and ignorance remayn allwaies with the
 most perfect man in this life, so must their
 workes be examined by an other rule, the
 by their own holines, if they shall be ap-
 proued. But if this answer doth not suffice,
 then will I answer more shortly, that no
 godlie Emperour sence Christes ascensio
 hath graunted anie such priuiledge to a-
 nie such Church or person, as they (the
 hole generatio of Papistes) be at this day.
 I am not ignorāt, that some Emperours of
 a certaine zeale and for some consideratiōs
 graunted liberties to the true Church af-
 flicted for theyr mentainance against ty-
 rants, but what serueth this for the defen-
 ce of theyr tyrannie? Yf the law must be
 vnderstāded accordīg to the mynd of the
 lawgeuer, then must they fyrst proue the

THE APPELLATION

selues Christes true and afflicted Church, before they can claime anie priuiledge to appertaine to them. For only to that Church were the priuiledges graunted. It will not be their glorious titles, neither yet the longe possession of the name, that can preuaile in this so weghtie cause. For all those had the Church of Ierusalem, which did crucifie Christ, and did condemne his doctrine. We offer to proue by theyr frutes and tyrannie, by the Prophetes, and playn scriptures of God, what trees and generation they be, to witt vnfrutefull and rotten, apt for nothing, but to be cutt and cast in hell fier, yea that they are the very kingdome of Antichrist, of whome we are commaunded to beware. And therefore, my Lordes, to return to you, seing that God hath armed your handes with the sworde of iustice, seing that his Law most streatly commaundeth idolaters and fals prophetes to be punished with death, and that you be placed aboue your subiects to reigne as fathers ouer theyr children: and further seing that not only I, but with me manie thousand famous, godlie and learned persons, accuse your Byshoppes and the hole rabble of the Papistical clergie of idolatrie, of myrther and of blasphemie against God committed: it appertaineth to your Honours

nours to be vigilant and carefull in so weghtrie a matter? The question is not of earthly substāce, but of the glorie of God, and of the saluation of your selues, and of your brethren subiect to your charge, in which if you after this playne admonitiō be negligent, there resteth no excuse by reason of ignorance. For in the name of God I require of you, that the cause of religiō may be tried in your presēce by the playne ād simple worde of God: that your Byshoppes be compelled to desist from theyr tyrannie: that they be compelled to make answer for the neglecting of their office, for the substāce of the poore, which vniustly they vsurpe and prodigally they do spend, but principally for the fals and deceauable doctrine, which is taught and defended by theyr fals prophetes, flattering freers, and other such venemous locustes. Which thing if with single eyes ye do (preferring goddes glorie and the saluation of your brethren to all worldlie commoditie) then shall the same God, who solemnely doth pronounce to honour those, that do honour hym, power his benedictions plentifully vpon you, he shall be your buckler, protection and captayne, and shall repress by his strength and wisdom, whatsoeuer Satan by his suppostes shall imagine against you.

THE APPELLATION

I am not ignorant, that great troubles shall ensue your enterprife. For Satan will not be expelled from the possession of his vsurped kingdome without resistance. But if you, as is said, preferring goddes glorie to your own liues, vnfeanedly seke and studie to obey his blessed will, then shall your deliuerance be such, as evidently it shall be knowen, that the angels of the eternall do watche, make warr, and feght for those, that vnfeynedly fear the Lorde. But if you refuse this my most reasonable and iust petition, what deféce that euer you appeare to haue before men, then shall God (whome in me you contemne) refuse you. He shall pourefurther contempt vpon you, and vpon your posteritie after you. The spirit of boldnes and wisdome shall be taken from you, your ennemies shall reign, and you shall die in bondage, yea God shall cutt doune the vnfrutefull trees, when they do appeare most beautifully to florish, and shall so burn the roote, that after of you shall neither twigge, nor branch againe spring to glorie. Hereof I nede not to adduce vnto you examples from the former ages, and auncient histories. For your brethren the nobilitie of England are a mirrour and glasse, in the which ye may beholde goddes iust punishmēt

Deu. 28.

Leuit. 26.

Esa. 27.

30.

punishment. For as they haue refused him, and his Euāgil, which ones in mouth they did professe, so hath he refused them, and hath taken from them the spirit of wisdom, boldenes, and of counsil. They see and fele theyr owne miserie, and yet they haue no grace to auoid it. They hate the bondage of strangers, the pride of preestes, and the mōlstriferous empire of a wicked womā, and yet are they cōpelled to bowe their neckes to the yock of the Deuill, to obey whatsoeuer the proude Spaniards, and wicked Iesabel list to commaund, and finally to stand like slaues with capp in hand till the seruantes of Satan the shauen sort call them to counsil. This frute do they reape ād gather of their former rebellion, and vnfaithfulnes towards God. They are left cōfused in their owne counsils. He, whome in his mēbres for the pleasure of a wicked woman they haue exiled, persecuted ād blasphemed, doth now laugh them to skorn, suffereth thē to be pyned in bondage of most wicked men, ād finally shall adiudge thē to the fier euerlastig, except that spedely, ād opēly they repēt theyr horrible treasō, which against God, agaīst his sonne Christ Iesus, and against the libertie of their owne natieue realme they haue cōmitted. The same plagues shall fall vpon you, be you assured, if ye refuse the

THE APPELLATION

*Lett Eng-
glād and
Scotland
both ad-
uert.*

*God cal-
leth to re-
pentance
before he
strike in
his hote
displea-
sure.*

*Papistes
had no for
ce, yf Prin-
ces did not
maintain
them.*

Act. 2.

defence of his seruantes, that call for your support. My words are sharpe, but cōsider, my Lords, that they are not mine, but that they are the threatnynges of the omnipotent, who assuredly will perfurme the voices of his Prophetes, how that euer carnall men despise his admonitions. The sworde of Goddes wrath is alredie drawē, which of necessitie must nedes stryke, when grace offred is obstinately refused. You haue bene long in bondage of the Deuil, blyndnes, error and idolatrie, preuailling against the simple trueth of God in that your realme, in which God hath made you princes and rulers. But now doth God of his great mercie call you to repentance, before he power furth the vttermost of his vengeance: he crieth to your eares, that your religiō is nothing but idolatrie. he accuseth you of the blood of his saincts, which hath bene shed by your permission, assistance, and powers. For the tyrannie of those raging beastes should haue no force, if by your strength they were not maintained. Of those horrible crimes doth now God accuse you, not of purpose to condemn you, but mercifully to absolue, and pardon you, as somtyme he did those, whom Peter accused to haue killed the sonne of God, so that ye be not of mind nor purpose to iustifie your former iniquitie.

Ini-

Iniquitie I call not only the crimes and offenses, which haue bene and yet remaine in your maners and liues, but that also, which appeareth before men most holie, with hassard of my life I offre to proue a-
 bomination before God: that is, your hole religion to be so corrupt and vaine, that no true seruante of God can communicate with it, because that in so doing he should manifestly denie Christ Iesus and his eternal veritie. I know that your byshoppes accompaigned with the swarme of the papistical vermine shal crie, A damned heretik ought not to be hard. But remembre, my Lords, what in the beginnig I haue protested, vpon which ground I continually stand, to witt, that I am no heretike nor deceauable teacher, but the seruante of Christ Iesus, a preacher of his ifallible veritie, innocent in all that they can lay to my charge concerning my doctrine, and that therefore by them, being ennemies to Christ, I am iniustly damned. From which cruell sentence I haue appealed and do appeal, as before mention is made: in the meantyme most hūbly requiring your Honours to take me in your protection, to be auditors of my iust defēses, graūting vnto me the same libertie, which Achab a wicked king and Israel at that tyme ablynded people, grāted to Helias in the like case. That

*No true
seruant of
God may
commu-
nicate
with the
papistical
religion*

*An ans-
wer to the
old obie-
ction, that
an heretik
ought not
to be hard*

THE APPELLATION

1. Reg.
18.

*Taching
councils
and do-
ctours.*

is, that your byshoppes, and the hole rab-
ble of your clergie may be called before
you and before that people, whome they
haue deceaued: that I be not condemned
by multitude, by custome, by auctoritie
or law diuised by man, but that God hym
self may be iudge betwixt me and my
aduersaries. Let God, I say, speak by his
law, by his prophetes, by Christ Iesus
or by his Apostles, and so let hym pro-
nounce, what religion he approueth, and
then be my ennemies neuer so manie, and
appeare they neuer so stronge and so lear-
ned, no more do I feare victorie, then did
Helias, being but one man against the mul-
titude of Baales preestes. And if they
think to haue aduantage by theyre coun-
cils and doctours, this I further offer, to
admitt the one and the other, as witnes-
ses in all matters debateable, three thin-
ges (which iustly can not be denied)
being granted vnto me. First, that the most
auncient Councils nighest to the primi-
tiue Church, in which the learned and
godlie fathers did examine all matters
by goddes word, may be holden of most
auctoritie. Secundarely, that no deter-
mination of Councils nor man be admit-
ted against the plaine veritie of god-
des word, nor against the determination
of those foure chefe Councils, whose au-
toritie

storitie hath bene and is holden by them
 equal with the auctoritie of the foure E-
 uangelistes. And last, that to no doctour be
 geuen greater auctoritie, then Augustine
 requireth to be geuen to his writings:
 to witt, if he plainly proue not his
 affirmation by Gods infallible worde,
 that then his sentence be reiected and im-
 puted to the errour of a mā. These things
 graunted and admitted, I shall no more re-
 fuse the testimonies of Councils and do-
 ctours, then shall my aduersaries. But and
 if they will iustifie those Councils, which
 mentaine theyr pride, ād vsurped auctori-
 tie, and will reiect those, which plainly
 haue condemned all such tyrannie, negli-
 gence, and wicked life, as byshoppes now
 do vse: and if further they will snatche a
 doubtfull sentence of a doctour, and refu-
 se his mynd, when he speaketh plainly,
 then will I say, that all man is a lyer, that
 credit ought not to be geuen to an vncon-
 stant witnes, and that no Coūcils ought to
 preuaile, nor be admitted against the sen-
 tence, which God hath pronounced. And
 thus, my Lordes, in few wordes to cōclude
 I haue offred vnto you a triall of mie in-
 nocencie: I haue declared vnto you, what
 God requireth of you, being placed aboue
 his people, as rulers and princes: I ha-
 ue offred vnto you, and to the inhabitātes

*In prologo
 Retract.*

THE APPELLATION

Eze. 33.

Mat. 24

& 26.

Dani. 12

Mat. 25.

of the realme, the veritie of Christ Iesus, and with the hasard of my life I presently offer to proue the religion, which amongst you is mentained by fier and sworde, to be fals, dānable and diabolicall. Which thinges if ye refuse, defending tyrantes in their tyrānie, then dar I not flatter, but as it was commaunded to Ezechiel boldly to proclaime, so must I crie to you, that you shall perishe in your iniquitie, that the Lord Iesus shall refuse so manie of you, as maliciously withstand his eternall veritie, and in the day of his apparition, when all flesh shall appear before hym, that he shall repell you from his compaignie and shall commaund you to the fier, whiche neuer shalbe quēched, and then neither shall the multitude be able to resist, neither yet the counsilsof man be able to preuaile against that sentence, which he shall pronounce.

God the father of our Lord Iesus Christ by the power of his holie spirit so rule and dispose your hearts, that with simplicitie ye may cōsider the thinges, that be offred, ād that ye may take such order in the same, as God in you may be glorified, and Christes flock by you may be edified and comforted to the praise ād glorie of our Lord Iesus Christ, whose omnipotent spirit rule your hearts in his true feare to the end.

Amen.

T O H I S B E L O -
V E D B R E T H R E N T H E

*communalitie of Scotland Iohn Knoxe
wisheth grace, mercie and peace
with the spirit of
righteous iud-
gement.*



What I haue required of the
Quene Regēt, estates ād no-
bilitie as of the chiefe heades
(for this present) of the re-
alme, I can not cease to re-
quire of you dearli beloued Brethrē, which
be the cōmunaltie and bodie of the same.
To wit, that it (notwithstanding that fals
and cruel sentence, which your disgised
byshoppes haue pronounced against me)
would please you to be so fauorable vnto
me, as to be indifferēt auditours of my iust
purgation. Which to do if God earnestly
moue your heartes, as I nothīg doubt, but
that your entreprise shall redounde to the
praise of his holie name, so am I assured,
that ye and your posteritie shall by that
meanes receaue most singular comfort, e-
dificatiō, ād profit. For when ye shall heare
the matter debated, ye shall easelie percea-
ue and vnderstand, vpon what grounde ād
foundation is builded that religion, which

I O H N K N O X E

amongest you is this day defended by fier
and sword. As for my own conscience I am
most assuredly perswaded, that, whatsoeuer
is vsed in the papistical Church is al to-
gether repugning to Christes blessed ordi-
nāce, and is nothing but mortal venem, of
which whosoever drinketh, I am assuredly
perswaded, that therewith he drīketh death
and damnation, except by true conuersion
vnto God he be purged from the same. But
because that long silence of goddes worde
hath begotten ignorance almost in al sor-
tes of men, and ignorance, ioyned with
long custome, hath cōfirmed superstition
in the heartes of many, I therefore in the
name of the Lord Iesus desire audience af-
well of you the communaltie, my Brethrē,
as of the estates and nobilitie of the real-
me, that in publike preaching I may haue
Petition. place amongest you at large to vtter my
mind in all matters of cōtrouersie this day
in religion. And further I desire, that ye cō-
curring with your nobilitie would com-
pell your byshoppes and clergie to cease
their tyrannie, and also that, for the bet-
ter assurance and instruction of your con-
sciēce, ye would compell your said bishop-
pes and fals teachers to answer by the scri-
ptures of God to such obiectiōs ād crimes,
as shalbe laid against their vaine religion,
fals doctrine, wicked life, and sclande-
rous

rous conuersation. Here I know, that it
shalbe objected, that I require of you a
thing most vnreasonable. To witt, that ye
should call your religion in doubt, which
hath bene approued and established by so
long continuance, and by the consent of so
manie men before you. But I shortly an-
wer, that neither is the lōg processe of ty-
me, neither yet the multitude of men a suf-
ficiēt approbation, which God will allow
for our religiō. For as somme of the most
aunncient writers do witnesse, neither can
long processe of tyme iustifie an errour,
neither can the multitude of such, as folow
it, chaūg the nature of the same. But if it
was an errour in the begynnyng, so is it in
the end, and the longer that it be folowed,
and the mo that do receaue it, it is the
more pestilent, and more to be auoided.
For if antiquitie or multitude of mē could
iustifie any religion, then was the idola-
trie of the Gentiles, and now is the abo-
mination of the Turkes good religiō. For
antiquitie approued the one, and a mul-
titude hath receaued and doth defende
the other. But otherwise to answer, godlie
men may wonder, from what fontaine
such a sentēce doth flow, that no man ought
to trie his faith and religion by goddes
worde, but that he safely may beleue and
folow euerie thing, which antiquitie

*Answer
to an obie-
ction.*

Lactanti.

Firmian.

Tertuliā.

Cyprian.

and a multitude haue approued. The spirit of God doth otherwise teach vs. For the wisdom of God Christ Iesus hym selfe remitted his aduersaries to Moses, and the scriptures, to trie by them, whether his doctrine was of God or not. The Apostles
John 5. Paule and Peter commaunde men to trie
7. the religion, which they professe, by goddes plaine scriptures, and do praise men
Actes 17. for so doing. S. Iohn straytly commaun-
2. Pet. 1. deth, that we beleue not euerie spirit, but
1. Iohn 4. willeth vs to trie the spirits, whether they
be of God or not. Now seying that these
eident testimonies of the holie Ghoste
will vs to trie our faith and religion by
the plaine worde of God, wonder it is, that
the papistes will not be content, that theyr
religion and doctrine comme vnder the
triall of the same. If this sentēce of Christ
be true (as it is most true, seing it spring-
geth from the veritie it self) who so e-
uill doeth, hateth the light, neither will he
come to the light lest that his euill workes
be manifested and rebuked, then do our
papistes by their own sentence condemne
them selues and theyr religion. For in so
far as they refuse examination and trial,
they declare, that they know somme fault,
which the light will vtter: which is a cause
of theyr feare, and why they claime to that
priuiledge, that no man dispute of theyr
religion.

John 3.

religion. The veritie and trueth, being of
 the nature of fyne purified gold, doth not
 fear the trial of the fornace, but the stu- *why Pa-*
 ble and chaf of mannes inuentions (such *pistes will*
 is theyr religion) may not abyde the *not dispu*
 flame of the fier. True it is, that Maho- *te of the*
 met pronounced this sentence, that no *ground*
 man should in paine of death dispute *of theyr*
 reason of the grounde of his religion. *religion.*
 Which law to this day by the art of Satā is *Mahomet*
 yet obserued amōgest the Turkes to theyr *and the*
 mortal blindnes and horrible blasphem- *Pope do*
 myng of Christ Iesus, and of his true reli- *agree.*
 gion. And from Mahomet (or rather from
 Satan father of all lies) hath the Pope
 and his rabble learned this former lesson.
 To witt, that theyr religion should not be
 disputed vpon, but what the fathers ha-
 ue beleued, that ought and must the childrē
 approue. And in so diuising Satan lac-
 ked not his foresight. For no one thing
 hath more established the kingdome of
 that Romane Antichrist, then this most
 wicked decree. To witt, that no man was
 permitted to reason of his power, or to call
 his lawes in doubt. This thing is most assu-
 red, that whensoever the papisticall re-
 ligion shall comme to examination, it
 shalbe founde to haue no other grounde,
 then hath the religion of Mahomet. To
 witt mannes inuention, deuise and drea-

mes ouershadowed with somme colour of
goddes worde. And therefore Brethren
seing that the religion is, as the stomake
to the bodie, which, if it be corrupted, doth
infect the hole membres, it is necessarie
that the same be examined, and if it be fo-
unde replenished with pestilent humors
(I mean with the fantasies of men) then of
necessitie it is, that those be purged, els shal

NOTE.

your bodies and soules perishe for euer.

For of this I would ye were most certaily
persuaded, that a corrupt religion defileth
the hole life of man, appear it neuer so ho-

*Reforma
tion of re-
ligion be-
longeth to
all, that ho
pe for life
everlastin
ge.*

lie. Neither would I that ye should esteeme
the reformation and care of religion les-
se to appertai to you, because ye are no kin-
ges, rulers, iudges, nobils, nor in auctori-
tie. Beloued Brethren, ye are goddes crea-
tures, created and formed to his own ima-
ge and similitude, for whose redemption
was shed the most pretious blood of the
onlie beloued sonne of God, to whome he
hath commaunded his Ghospell and glad-
tidinges to be preached, and for whome he
hath prepared the heauenlie inheritance,
so that ye will not obstinately refuse, and
disdainefully cōtemne the meanes, which
he hath appointed to obtaine the same: to
witt, his blessed Euangile, which now he
offereth vnto you, to the end that ye may
be saued. For the Ghospell and gladdidin-
ges

TO THE COMMUNALTIE. 50

ges of the kīgdome truelie preached is the power of God to the saluation of euerie *Rom. 1.* beleuer, which to credit and receaue you the communitie are no lesse addetted, then be your rulers and princes. For albeit *The sub-* God hath put and ordered distinction *ad iect is no* differēce betwixt the king and subiectes, *lesse bound* betwixt the rulers and the commune peo- *to beleue* ple in the regiment and administration of *in Christ,* ciuile policies, yet in the hope of the life *then is the* to comme he hath made all equall. For *kinge.* as in Christ Iesus the Iew hath no grea- *Galat. 3.* ter prerogatiue, then hath the Gentile, the man, then hath the woman, the learned, then the vnlearned, the Lord, then the seruante, but all are one in him, so is there but one way and meanes to attaine to the participation of his benefites and spirituall graces, which is a liuelie faith wurking by charitie. And therefore I say that it doth no lesse appertaine to you, beloued Brethren, to be assured that your faith and religion be grounded and established vpon the true and vndoubted worde of God, then to your princes, or rulers. For as your bodies can not escape corporal death, if with your princes ye eat or drink deadlie poison (althoghe it be by ignorance or negligence) so shall ye not escape the death euerlasting, if with them ye professe a corrupt religion. Yea except

JOHN KNOXE

in heart ye beleue, and with mouth ye confesse the Lord Iesus to be the onlie Saluour of the world (which ye can not do, except ye embrace his Euangile offered)

Abac. 2. ye can not escape death and damnatiō. For

Marc. 16. as the iust liueth by his own faith, so doth

John. 3. the vnfaithfull perishe by his infidelitie.

And as true faith is engendred, norished, and mentained in the heartes of goddes elect by Christes Euāgile truelie preached, so is infidelitie and vnbelefe fostered by concealing and repressing the same. And thus if ye loke for the life euerlasting, ye must trie if ye stand in faith, and if ye would be assured of a true ād liuelie faith, ye must nedes haue Christ Iesus truely preached vnto you. And this is the cause (dear Brerhren) that so oft I repeat, and so constantly I affirm, that to you it doth no lesse appertaine, then to your kinge or princes. to prouide that Christ Iesus be truely preached amongst you, seing that without his true knolledge can neither of you both attaine to saluation. And this is the poynt, wherein, I say, al man is equal,

Wherin

all man is
equal.

Rom. 5.

That as all be descended from Adam, by whose syn and inobedience did death enter into the world, so it behoued all, that shall obtaine

obtaine life, to be ingrafted in o-
ne, that is, in the Lord Iesus, who *Isa. 53.*
being the iust seruant, doth by his *Iohn 3.*
knolledge iustifie many: to wit, all *& 5.*
that vnfeanedly beleue in hym.

Of this equalitie, and that God requi-
reth no lesse of the subiect, be he neuer so
poore, then of the prince and riche man in
matters of religion, he hath geuen an eui-
dent declaration in the law of Moses. For
when the tabernacle was buylded, erected,
and set in order, God did prouide, how it,
and the thinges appertaining to the same,
should be sustained, so that they should
not fall in decay. And this prouision (al-
beit heauē & earth obey his empire) would
he not take from the secreete and hid treasu-
res, which lie dispersed ī the vaines of the
earthe, neither yet would he take it frō the *Exod. 30.*
riche and potent of his people, but he did
commaund, that euerie man of the sonnes
of Israel (were he rich or were he poore)
that came in compt from twentie yeares
and vpward, should yearly pay half a si-
cle for an oblation to the Lorde in the
remembrance of their redemption, and
for an expiation or clensing to their sou-
les, which money God cōmaunded should
be bestowed vpon the ornamentes and

necessaries of the tabernacle of testimonie. He furthermore added a precept, that the riche should giue no more for that vse, and in that behalf, then should the poore, neither yet that the poore should giue any lesse, then should the riche in that consideration. This law to mannes reason and iudgement may appear verie vnreasonable. For somme riche man might haue geuen a thousand sicles with lesse hurt of his substāce, then some poore man might haue payed the half sicle. And yet God maketh all equall, and will that the one shall pay no more then the other, neither yet the poore any lesse then the riche. This law I say may appeare verie vnequall. But if the cause, which God addeth, be obserued, we shall fynde in the same the great mercie and inestimable wisdom of God to appear, which cause is expressed in these wordes,

Exod.30.

This money receaued from the children of Israel thou shalt geue in the seruice of the tabernacle, that it may be to the children of Israel for a remembrance before the Lord, that he may be mercifull to your soules.

This cause, I say, doth euidently declare,

re, that as the hole multitude was deliue-
red from the bondage of Egypt by the mi-
ghtie power of God alone, so was euerie
membre of the same without respect of per-
son sanctified by his grace, the riche in that
behalf nothing preferred to the poorest.
For by no merit, nor worthynes of mā was
he moued to chose, ād to establishe his ha-
bitation and dwellinge amongst them.
But their felicitie, prerogatiue ād honour,
which they had aboue all other natiōs, pro-
ceeded only frō the fontaine of his eternal
goodnes, who loued thē freely, as that he
freely had chosen them to be his preestlie
kingdome ād holie people from all natiōs
of the earth. Thus to honour them, that he *Exod. 19,*
would dwell in the midst of them, he
neither was moued (I say) by the wisdom
of the wise, by the riches of the potent, nei-
ther yet by the vertue and holynes of any
estate amongst them, but of mere good-
nes did he loue them, and with his presen-
ce did he honour that hole people, ād the-
refore to paynt owt the same his cōmune
loue to the hole multitude, and to cutt
of occasions of contention, and doubtēs *The pre-*
of conscience, he would receaue no more *sence of*
from the riche, then from the poore, for *God repre-*
the maintenāce of that his tabernacle, by *sented in*
the which was represented his presence, *the taber-*
and habitation amongst them. Yf the ri- *nacle.*

The pre- che had bene preferred to the poore, then
 sence of as the one should haue bene puffed vp with
 God repre pride, as that he had bene more acceptable
 sented in to God by reason of his greater gift, so
 the taber should the cōscience of the other haue be-
 nacle, netroubled and wōded, thinking that his
 pouertie was an impedimēt, that he could
 not stand in so perfecte fauour with God,
 as did the other, because he was not able to
 geue somuch, as did the rich, to the men-
 tenance of his tabernacle. But he, who of
 mercie (as said is) did chose his habita-
 tion amongst them, and also that best
 knoweth, what lieth within man, did pro-
 uide the remedie for the one, and for the
 other, making them equal in that behalfe,
 who in other thinges were most vnequal.
 Yf the poore should haue founde hym
 selfe greued by reason of that taxe, and
 that as much was imposed vpon hym, as v-
 pon the riche, yet had he no small cause of
 ioy, that God him selfe would please to cō-
 pare hym, and to make hym equal in the
 mentenāce of his tabernacle to the most ri-
 che and potent in Israel. Yf this equalitie
 was commaunded by God for mentenāce
 of that transitorie tabernacle, which was
 but a shadoe of a better to cōme, is not the
 same required of vs, who now hath the ve-
 ritie, which is Christ Iesus? who being clad
 with our nature is made Immanuel, that
 is,

Hebr. 9.

is, God with vs.

Whose natural bodie albeit it *Isaie 8.*
bereceaued in the heauens, where *Act. 3.*
he must abyde till all be complete, *Mat. 28.*
that is forespoken by the Prophe-
tes, yet hath he promised to be pre-
sēt with vs to the ēd of the world.

And for that purpole, and for the more as-
surance of his promisse he hath erected a-
mongest vs here in earthe the signes of his
owne presence with vs, his spiritual ta-
bernacle, the true preaching of his worde,
and right administration of his sacra-
mentes. To the mentenance whereof is
no lesse bounde the subiect, then the prin-
ce, the poore, then the riche. For as the pri-
ce, which was geuē for mannes redēption,
is one, so requireth God of all, that shalbe
partakers of the benefites of the same, a
like duetie, which is a plaine confession,
that by Christ Iesus alone we haue recea-
ued, what soeuer was lost in Adam. Of
the prince doth God require, that he re-
fuse hym selfe, and that he folow Christ
Iesus: of the subiect he requireth the same.
Of the kinges and iudges it is required,
that they kyss the sonne, that is, giue
honour, subiection, and obedience to hym.
And from such reuerēce doth not God ex-
empt the subiect, that shalbe saued. And

*The spiri-
tual taber-
nacle and
signes of
Christes
presence
with vs.*

this is that equalitie, which is betwixt the kinges and subiectes, the most riche or noble, and betwixt the poorest, and men of lowest estate: to wit, that as the one is oblised to beleue in heart, and with mouth to cōfesse the Lord Iesus to be the onlie sauour of the world, so also is the other. Neither is there anie of goddes childré (who hath attained to the yeares of discretion) so poore, but that he hath thus much to bestow vpon the ornamentes, and

NOTE. maintenance of their spiritual tabernacle, when necessitie requireth: neither yet is there anie so riche, of whose hande God requireth any more. For albeit that Dauid gathered greate substāce for the buylding of the temple: that Salomon with earnest
 1 Par. 29. diligence and incredible expenses ere-
 2. Para. 3. cted and finished the same: that Ezechias
 4. & 5. and Iosias purged the religion, which be-
 2. Para. fore was corrupted, yet to them was God
 29. 30. no further dettour in that respect, then
 & 35. he was to the most simple of the faithfull posteritie of faithfull Abraham. For their diligence, zeal, and workes gaue rather testimonie and confession before men, what honour they did bear to God, what loue to his worde, and reuerēce to his religiō, then that any worke proceeding from them did either establishe, or yet encrease goddes fauoure towardes thē, who free-
 ly

ly did loue the in Christ his sonne before the foundation of the world was laied. So that these forenamed by theyr notable workes gaue testimonie of theyr vnfaigned faith, and the same doth the poorest, that vnfeanedly and openly professeth Christ Iesus, that doth embrace his gladtydinges offered, that doth abhorre superstition, and flie from idolatrie. The poorest, I say, and most simple, that this day in earth in the daies of this cruel persecution fermely beleueth in Christ, and boldly doth confesse hym before this wicked generation, is no lesse acceptable before God, neither is iudged in his presence to haue done any lesse in promoting Christ his cause, then is the king, that by the sworde and power, which he hath receaued of God, wrooteth owt idolatrie, and so aduanceth Christes glorie. But to return to our former purpose, it is no lesse required, I say, of the subiect to beleue in Christ, and to profess his true religion, then of the prince and king. And therefore I affirme, that in goddes presence it shall not excuse you to alledge, that ye were no chiefe rulers, and therefore that the care and reformation of religion did not appertaine vnto you.

Ye dear Brethren (as before is said) are the creatures of God created to his owne

Mat. 17. image and similitude: to whome it is com-
maunded to hear the voyce of your hea-
uenlie Father, to embrace his sonne Christ
Iesus, to flie from all doctrine and reli-
gion, which he hath not approued by his
own will reuealed to vs in his moste blef-
sed worde. To which preceptes and char-
ges if ye be founde inobedient, ye shall
perish in your iniquitie as rebelles and
stubborn seruantes, that haue no pleasure
to obey the good will of their soueraigne
Lord, who most louingly doth call for
your obedience. And therefore, Brethren,
in this behalf it is your part to be carefull
and diligent. For the question is not of
thinges temporall, which allthoghe they
be endaungered, yet by diligēce and pro-
cesse of tyme may after be redressed, but it
is of the dānation of your bodies and sou-
les and of the losse of the life euerlasting,
which once lost can neuer be recouered.

Note. And therefore, I say, that it behoueth you
to be careful and diligēt in this so weghtrie
a matter, lest that ye, contemnyng this oc-
casion, which God now offereth, fynd not
the like, althoghe that after with gronyng
and sobbes ye lāguy she for the same. And
that ye be not ignorant of what occasion
I mean, in few words I shall expresse it.

The offer of Iohn Knoxe to his native realme. Not only I, but with me also diuers o-
ther godlie and learned men do offer
vnto

vnto you our labours faithfully to instruct
 you in the waies of the Eternal our God,
 and in the synceritie of Christes Euangil,
 which this day by the pestilent generatiō
 of Antichrist (I mean by the pope, and by
 his most vngodlie clergie) are almost hyd
 from the eies of men. We offer to ieopard
 our liues for the saluation of your soules,
 and by manifest scriptures to proue that
 religion, which amongst you is mentai-
 ned by fier and sworde, to be vaine, fals ad
 diabolical. We require nothing of you,
 but that patiently ye will heare our do-
 ctine, which is not oures, but is the do-
 ctine of saluation reuealed to the world
 by the onlie sonne of God: ad that ye will *what he*
 examine our reasons, by the which we of- *requireth.*
 fer to proue the papistical religion to be
 abominable before God. And last we re-
 quire, that by your power the tyrannie of
 those cruel beastes (I mean of preefts and
 freers) may be bridleed till we haue vte-
 red our mindes in all matters this day de-
 bateable in religion. Yf these thinges in
 the fear of God ye graunt to me, and vnto
 others, that vnfeanedly for your saluation,
 and for goddes glorie require the same,
 I am assured, that of God ye shall be bles-
 sed, whatsoeuer Satan shall deuise against
 you. But and if ye contēne or refuse God,
 who thus louingly offereth vnto you sal-

uation and life, ye shall neither escape
plages temporall, whiche shortly shall
apprehend you, neither yet the torment
prepared for the deuill, and for his an-
gels, except by speedie repentance ye re-
turne to the Lord, whome now ye refu-
se, if that ye refuse the messingers of his
worde.

*An an-
swer to
two que-
stions.*

But yet I think ye doubt, what ye
ought, and may do in this so weghtie a
matter. In few wordes I will declare my
conscience in the one and in the other. Ye
ought to prefer the glorie of God, the pro-
moting of Christ his Euangil, and the
saluation of your foules to all thinges,
that be in earth: and ye, althoghe ye be but
subiectes, may lawfully require of your
superiours, be it of your king, be it of your
lordes, rulers and powers, that they pro-
uide for you true preachers, and that they
may law- expell such, as vnder the names of pa-
stours deuoure and destroy the flock, not
fully re- feeding the same as Christ Iesus hath com-
maunded. And if in this point your su-
perieur be negligent, or yet pretend to
maitaine tyrantes in their tyrannie, most
iustly ye may prouide true teachers for
your selues, be it in your cities, townes
or villages: them ye may maitaine
and defend against all, that shall perse-
cute them, and by that meanes shall la-
bour

*Subiectes
may law-
fully re-
quire true
preachers
of theyr
rulers.*

bour to defraude you of that most confor-
table soode of your soules, Christes Euan-
gil truely preached. Ye may moreouer
withhold the frutes, and profetts, which
your fals Byshoppes and clergie most in-
iustly receyue of you, vnto such tyme as
they be compelled faithfully to do theyr
charge and dueties, which is to preach vn-
to you Christ Iesus truely, ryghtly to mi-
nister his sacramentes according to his
own institution, and so to watch for the
saluation of your soules, as is commaun-
ded by Christ Iesus hym selfe and by his
apostles Paule, and Peter. Yf God shall
moue your heartes in his true fear to be-
gynne to practyse these thinges, and to de-
maund and craue the same of your supe-
riours, which most lawfully ye may do, the
I doubt not, but of his greate mercie, and
free grace he shall illuminate the eyes of
your myndes, that his vndoubted veritie
shalbe a lantern to your secte to guyde ad
lead you in all the wayes, which his god-
lie wisdom doth approue. He shall make *Things,*
your ennemies tremble before your faces, *that may*
he shall establishe his blessed Euāgil amō- *draw men*
gest you to the saluation and perpetual cō *back from*
fort of your selues, and of your posteritie *the synce-*
after you. But and if (as God forbyd) the ritie of
loue of frendes, the fear of your princes, *Christes*
and the wisdom of the world draw you *euangil.*

Ioan. 21.

Act. 20.

back from God, and from his sone Christ Iesus, be ye certainly perswaded, that ye shall drink the cupp of his vengeance, so many I mean as shall contemne and dispise this louing calling of your heauenlie father. It wil not excuse you (dear Brethren) in the presence of God, neither yet will it auaille you in the day of his visitation, to say, We were but simple subiects, we could not redresse the faultes and crimes of our rulers, Byshoppes, and clergie: we called for reformation, and wished for the same, but Lords brethré were Byshoppes, theyr sonnes were abbottes, and the frendes of greate men had the possession of the Church, and so were we compelled to giue obedience to all, that they demanded. These vaine excuses, I say, will nothing auaille you in the presence of God, who requireth no lesse of the subiectes, then of the rulers, that they decline from euil, and that they do good, that they abstaine from idolatrie, superstition, blasphemie, murther and other such horrible crimes, which his law forbiddeth, and yet nottheles are openly committed and maliciously defended in that miserable realme. And if ye think that ye are innocent because ye are not the chiefe auctours of such iniquitie, ye are vtterly deceaued. For God doth not only punishe the chiefe offenders,

offenders, but with them doth he damne
 the consenters to iniquitie: and all are *Rom. 1.*
 iudged to consent, that knowing impietie
 committed giue no testimonie, that the
 same displeaseth them. To speak this *Note.*
 matter more playne, as your princes and
 rulers are criminal with your Byshoppes *Princes,*
 of all idolatrie committed, and of all the *and Bys-*
 innocent blood, that is shed for the testi- *hoppes are*
 monie of Christes trueth, and that because *a lyke cri-*
 they maintaine them in theyr tyrannie, so *minal.*
 are you (I mean so many of you, as giue
 no playn confession to the contrarie) cri-
 minal and gyltie with your princes and
 rulers of the same crimes, becaus ye assist
 ad maintaine your prices in theyr blynde
 rage, and giue no declaration, that theyr
 tyrannie displeaseth you. This doctrine *How sube-*
 I know is strange to the blynde world, *iectes of-*
 but the veritie of it hath bene declared in *send with*
 all notable punishments from the begyn- *theyr*
 nyng. When the original world perished *Princes.*
 by water, whē Sodom ad Gomorrha were *Gen. 7. &*
 consumed by fier, and finally when Ieru- *19.*
 salem was horribly destroyed, doth any *Iosephus.*
 man think, that all were a lyke wicked be- *Agesip-*
 fore the world? Euidēt it is, that they were *pus.*
 not, if they shall be iudged according to
 theyr external factes. For somme were
 yonge, and ould not be oppressours, nei-
 her yet could defile them selues with vn-

IOHN KNOXE.

why all perished in the flood, in Sodom, and Gomorra.

natural and beastlie lustes: some were pitiful and gentle of nature, and did not thirst for the blood of Christ, nor of his Apostles. But did any escape the plagues and vengeance, which did apprehend the multitude? Let the scriptures witness and the histories be considered; which plainly do testify, that by the waters all flesh in earth at that tyme did perishe, (Noah and his familie reserved) that none escaped in Sodom and in the other cities adiacent, except Lot and his two daughters. And evident it is, that in that famous citie Ierusalem in that last and horrible destruction of the same none escaped goddes vengeance, except so many as before were dispersed. And what is the cause of this severity, seeing that all were not a like offenders? Let flesh cease to dispute with God, and let all man by these examples learne betymes to flie and auoid the societie and compaignie of the proude contemners of God, if that they list not to be partakers of theyr plagues. The cause is evident: if we can be subiect without grudging to goddes iudgements, which in them selues are most holie and iust. For in the original world none was founde, that either did resist tyrannie and oppression, that vniuersally was vsed, either yet that earnestly reprehended the same. In Sodom

dom was none founde, that did againstād that furious and beastlie multitude, that did compasse about and besiege the house of Lot. None would beleue Lot, that the citie should be destroyed. And finally in Ierusalem was none found, that studied to repress the tyrannie of the Preestes, who were coniured against Christ and his Euangil, but all fainted, (I except euer such, as gaue witnesse with theyr blood, or theyr flying, that such impietie displeased them) all kept silence, by the which all approued iniquitie, and ioyned hāds with the tyrātes, and so were all arrayed and set, as it had bene in one battayle against the omnipotent, and against his sonne Christ Iesus. For whosoever gathereth not with Christ in the day of his haruest, is iudged to scatter. And therefore of one végeāce tēporal were they all partakers. Which thīg as before I haue touched, ought to moue you to the depe cōsideratiō of your duties in these last and most perilous tymes. The iniquitie of your Bysshoppes is more then manifest: theyr filthie liues infect the aier, the innocēt blood, which they shed, crieth végeāce in the eares of our God: the idolatrie and abominatiō, which opēly they cōmit, ād without punishmēt maītaine, doth corrupt ād defyle the hole lād: and none amongest you doth vnfainedly studie for

any redresse of such enormities. Wil God in this behalf hold you as innocentes? Be not deceaued dear Brethren. God hath punished not only the proude tyrantes, filthie persōs, and cruel murtherers, but also such, as with them did draw the yoke of iniquitie, was it by flattering theyr offences, obeying theyr iniust cōmaundemētes, or in wynking at theyr manifest iniquitie. All such, I say, hath God once punished with the chefe offēders. Be ye assured, Brethren, that as he is immutable of nature, so will he not pardon in you that, which so seuerely he hath punished in others, and now the lesse, because he hath plainly admonished you of the daungers to come, and hath offred you his mercie before he pourefurth his wrath and displeasure vpon the inobediēt. God the father of our Lord Iesus Christ, who is father of glorie, and God of all consolation, geue you the spirit of wisdome, and open vnto you the knolledge of hym self by the meanes of his dear sonne, by the which ye may attaine to the esperance and hope, that after the troubles of this trāsitorious life ye may be partakers of the riches of that glorious inheritance, which is prepared for such, as refuse them selues, and feght vnder the bāner of Christ Iesus in the day of this his battaile: that in depe consideration of the same

*what sub-
iectes shall
God pu-
nishe with
theyre
Princes.*

same ye may learn to prefer the inuifible
and eternal ioyes to the vaine pleasures,
that are present. God further graunt you
his holie spirit, righteously to consider,
what I in his name haue required of your
nobilitie, and of you the subiects, and mo-
ue you all together so to answer, that my
petition be not a testimonie of your iust
condemnation, when the Lord Iesus shal
appear to reuenge the blood of his sain-
ctes, and the contempt of his most holie
worde. Amen.

Sleap not in syn, for vengeance
is prepared against all inobediēt.
Flie from Babylon, if ye will not
be partakers of her plagues.

Be witnesse to my appellation.

Grace be with you.

From Geneva

The 14. of
Iuly,

1558.

Your brother to commaunde in godlines

IOHN KNOXE.

H 3

AN ADMONITION TO ENGLAND AND

*Scotland to call them to repentance,
written by Antoni
Gilby.*

Where as many haue writtē many profitable admonitiōs to you twaine, (O England and Scotlād, both makinge one Iland most happye, if you could know your own happines) somme against the regimēt of womē, wherewith ye are bothe plaged, somme against vnlaufull obediēce, and the admitting of strangers to be your kinges, somme declaring the vile nature of the Spaniards, whome thou, o Englād, to thy destructiō mainteinest, somme the pryde of the Frenchmen, whome thou, o Scotland, to thy ruine receauest: and many hundredes with penne, with tonge, with worde, with writing, with ieopardie and losse of landes, goods, and lyues, haue admonished you bothe twaine of that cākred poyson of papistrie, that ye foster and pamper to your own perdition, and vtter destruction of soules and bodies, of your selues ād yours for now and euer. I thought it my ductie (seing your destructiō to mans iudgement

gemēt to draw so neare) how much or litle
 so euer they haue preuailed, yet once agai-
 ne to admonishe you both, to giue testimo-
 nie to that trueth, which my brethren ha-
 ue writtē, and specially to stirre your hearts
 to repentance, or at the least to offre my
 selfe a witnesse against you: for the iusti-
 ce of God and his righteous iudgementes,
 which doubtles (if your hearts be hard-
 ned) against you both are at hand to be vt-
 tered. Thus by our writings, whome it plea-
 seth God to styrre vp of your nations, all
 men, that now liue, and that shall comme
 after vs, shall haue cause also to praise the
 mercie of God, that so oft admonisheth be-
 fore he do stryke, and to cōsider his iust pu-
 nyshment, when he shall pourefurth his
 vengeance. Giue eare therefore betymes,
 O Britanie (for of that name both reioy-
 seth) whilest the Lord calleth, exhorteth, and
 admonisheth, that is the acceptable tyme,
 when he will be founde. Yf ye refuse the
 tyme offred, ye can not haue it after ward
 thogh with teares (as did Esau) ye do se-
 me to seke it. Yet once againe in goddes
 behalfe I do offre you the verie meanes,
 which if God of his mercies graunte you
 grace to folow, I doubt nothing but that of
 al your ennemies spedely ye shall be deliue-
 red. Ye reioyce at this word, I am sure, if ye
 haue ani hope of the perfourmāce. The har-
 kē to the matter, which I do write vnto you

T O E N G L A N D

not furth of mennes dreames nor fables,
not furth of prophane histories painted
with mannes wisdome, vaine eloquence, or
subtile reasons, but furth of the infallible
trueth of goddes worde, and by such plai-
ne demonstrations, as shall be able to con-
uince euerie one of your owne conscien-
ces, be he neuer so obstinate. I will aske no
further iudges. Is not this goddes curse,
and threatninge amongst many other pro-
nounced against the sinfull land and diso-
bedient people?

Deu. 28.

That strangers should deuoure
the frute of thy lād, that the stran-
ger should clyme aboue the, and
thou should comme downe and be
his inferiour, he shall be the head
and thou the taile. The Lord shall
bring vpon the a people farr of,
whose tongue thou canste not vn-
derstand, thy strong wales, wherin
thou trusted, shall be destroied &c.

Esa. 3.

And doth not Esaie reckē this also as the
extremite of all plagues for the wicked-
nes of the people to haue womē raised
vp to rule ouer you? But what saith
the same pphete in the begynnyng of his
prophecie for a remedie against these and
all.

all other euilles?

Your handes are full of blood, saith he, O you princes of Sodom, and you people of Gomorrha, but washe you, make you cleane, take away your wicked thoughts furth of my sight. Cease to do euil, learn to do well, seke iudgemēt, help the oppressed &c. Then will I turn my hand to the, and trie owt all thy drosse, and take away thy tynne, and I will restore thy iudges, as afore tyme, and counsilours, as of old.

And Moses said before in the place alledged.

That if thou wilt heare the voice of the Lord thy God, and do his commaundementes, thou shalt be blessed in the towne, and blessed in the feelde. The Lord shall cause thyne ennemies, that rise vp against the, to fall before the. &c. Dent. 28,

Lo the way in few wordes, O Britanie, to winne goddes fauour, and therefore to ouercome thyne ennemies. But to prynt this more deeply into your heartes, o ye

TO ENGLAND

princes and people of that Iland, whome God hath begōne to punishe, seke I warne you no shifting holes to excuse your faultes, no political practises to resist goddes vengeance. And first I speak to you (ō Rulers and Princes of both the realmes) repēt your treason, and bewaile your vnthankfulnes. For by no other meanes can you escape goddes iudgementes. You stomack I know to be called traitours, but what shall it auaille to spare the name, where the facts are more then euident. You hath God erected amōgest your brethré, to the end that by your wisdome and godlie regiment your subiectes should be kept aswell from domestical oppression, as from bondage and slauerie of strangers. But ye alas declininge from God are made the instrumētes to betray and sell the libertie of those, for whome ye ought to haue spent your liues. For your consent and assistance is the cause, that strangers now oppresse ād deuoure the poore within your realmes: who shortly, if God call you not to repētance, shall recompence you, as ye haue deserued. For the cupp, which your brethren do now drink, shall be put in your handes, and you shall drink the dreggs of yt to your destruction. And wōder it is if ye be becōme so foolishhe ād so blynd, that ye think your selues able long to continue, and to be safe, when your brethren rounde about you

shall perishe: that you can pack your matters well enough with the princes, that ye can make you stronge with mariages, with flateries, and other fonde practises, or that with your multitude or strengthe ye can escape the daies of vengeance, or that you can hide your selues in holes or corners. Nay thoghe you should hyde you in the hels, God can drawe you thence, if you had the egles wynges to flie beyōde the east seas, you cannot auoid goddes presence. Submitt your selues therefore vnto hym, which holdeth your breath in your nostrels, who with one blast of his mouth cā destroy all his ennemies. Embrace his sōne Christ, lest ye perishe, ād for your obstinacie agāst hym ād his worde repent betymes, as we all do admonishe. Repent for your crueltie agāst his seruants and the contempt of his worde so plainly offred, as it was neuer sence the begynnyng of the world. Repent we cry repent. For repentance is the onlie way of your redresse and deliuerance. Did God euer longe spare any people, whome he hath taught by his Prophetes, without somme euident repentance? or vseth any father to pardon his childe, whome he hath begonne to chastice, without somme token of repentance? Consider how the Lord hath intreated Israel and Iuda his owne people: how oft they trespassed, and how he gaue them

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ower into the hand of their ennemies. But whensoever they repented and turned againe to God vnfeanedly, he sent them iudges and deliuerers, kings and Sauours. This way then of repentance and vnfeaned turning to God by obedience is the onlie way before God accepted and allowed. Therefore was Noah sent to the old world to bring this doctrine of repentance, and all the old prophetes, as Elias, Eliseus, Esaïas, Ieremias and Malachias, and he, who excelled all the prophetes, Iohn Baptist. Any of whose stiles, and sharpe rebukes of synners if I should now vse, it would be thought full strange and hardly would be suffered: yet were any of their lessons, wherebie they called to repentance, most mete for our tyme and age, and no thinge disagreinge from this my present purpose. For the same spirit still striueth against the malice of our tymes, thoghe in diuerse instrumetes and sundrie sortes and fashions. Noah pronounceth, that within an hundreth and twentie yeares all fleshe should be destroyed. We haue many No-haes, that so crieth in our tymes, yet no mā repēteth. All the tyme, that Noah was preparing for the arke to auoide goddes vengeance, the multitude derided this holie prophete, as the multitude of you two realmes doth at this day deride all them,
that

that by obedience to goddes worde seke the meanes appointed to auoid gods iudgements. Then the people would not repent, but as they should liue for euer, they married, they banketed, they builded, they planted, deriding gods messēger. Do not you the like? I appeale to your own consciences. You marie, but not in God, but to betray your countries, you bāket and builded with the blood of the poore.

The Lorde calleth to fasting (saie the prophete Esaie) to mortifie the selues, and to kill their lustes, but they kill shepe and bullockes. Ieremie crieth for teares and lamentation, they laughe and mock. Malachie crieth to the people of his tyme, Turne vnto me and I will turne to you, saie the Lorde of hostes, and they proudly answer, wherein shall we returne? Are ye not such? Do not ye aske wherein shall we returne, when ye will not know your sinnes? when ye can not confesse, nor acknowledge your faultes, thoghe ye go a hooringe in euerie street, towne and village with your idols? thoghe the blood of the oppressed crie euerie where against you for vengeance? So that seying no token of repentance I can not crie vnto you with Iohn Baptist, O ye generatiō of vipers who hath

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taught you to flie from the wrathe
to comme?

O that I might see so good tokens, that
ye would fear goddes wrathe and venge-
ance. But this must I say to you bothe to
your confusion, and shame, that ye are such
vipers and serpentes, vntil I see better to-
kens. You do what ye can to destroy your
parentes, you cast of God your heauenlie
father, ye will not fear hym calling you to
repentance, you destroy and banishe your
spiritual fathers, which once had begot-
ten you as spiritual children by the worde
of trueth, you consume your countree,
which hath geuen you corporal life, you
stige with tounge and tayles all, that would
draw you from your wickednes. Finally
man, womā, and childe are either venemed
with your poysons or stinged with your
tayles. In you are fulfilled the wordes of
Dauid.

Their throte is an open sepul-
chre, with theyr touges they haue
deceiued, the poyson of aspis is vn-
der their lippes, their mouthes are
full of curse and bitternes, their fete
are swift to shedd blood, destru-
ction and wretchednes are in their
wayes, and the way of peace they
haue

haue not knowen, the feare of God is not before there eyes, &c.

I do know your tendre eares, you can not be grated with such sharpe sentēces of condēnation, that thus prick you to the hearts: howbeit thus it behoueth, that ye be taught to iudge your selues, that in the end ye be not dāned with the wicked world. But I will wounde you no more with the words of the Prophetes, with the sayinges of Dauid, or of this holy sainct of God Iohn the Baptist, but with our sauour Christs two most swete parables of the two sonnes and of the tilme, to whome he set his vineyard, I will labour to set before your eyes your rebellion, hypocrisie, and crueltie, if so I cā bring any of you to repentance. Our sauour Christe putteth furth this parable,

A certaine man had two sonnes, and he came to the first, and said sōne go and worke to day in my vineyard. Who answered, I will not, but afterward repēted and went. Then came he to the second, and said likewise, and he answered, I will syr, but went not.

Wherein a wonderful comforte first is to be cōsidered, how the Lord our God maker of heauē and earth doth hūble him selfe

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not only to be called a mā, a hūsbād man, a
 housholder, ād such like, but he abaseth hī
 selfe of mercie to vs vile earth and asshes,
 that his sonne becometh mā to make man-
 kynd glorious in his sight, to make all tho-
 se, that do not refuse his grace offred, of the
 slaues of Satan his sonnes by adoption.
 You are his sonnes, you are his vineyard,
 you are as dear vnto hym, as the apple of
 his eye, as Moses speaketh, if you can be-
 leue it: he sweareth that you shall be his
 inheritāce, and he will be yours, if ye will
 only receiue his grace and beleue hym,
 when he sweareth. Will ye call his trueth
 into doubt? his glorie into shame by your
 misbelefe? Better it were, that all creatures
 should perish, heauen, man and angels,
 then that God should not haue credit, or
 that his glorie in the least iote should be
 diminished. He hath called you by his
 worde now many a tyme to worke in his
 vineyard, I aske what you haue answered:
 your conscience can witnesse and all the
 world seeth it. Some of you haue said plai-
 ne lyke rebellious childrē, that ye would
 not do it, that ye would not worke in your
 fathers vineyarde. Shall I applie this part
 to Scotland? I may right well do it, and al-
 so to a greate parte in England. But Scot-
 land in dede called most plainely and eui-
 dently through the mercies of God both
 by

by their own faithfull countrie men, and also by earnest trauail of our English nation to comme to the Lords vineyard in the tyme of king Edward, hath to the damage of both cōtinually refused, as the cōscience of many this day beareth witnesse.

That tyme, as ye know, the vineyarde in Englād by the children of God was not all togither neglected, and thē most earnestly were ye (O Brethren of Scotland) required to ioyne hádes with vs ī the Lords worke, but Satan alas would not suffer it. His old fostred malice, and Antichrist his sonne could not abyde, that Christ should grow so strong by ioynynge that ile togither in perfect religio, whome God hath so many waies coupled ad strēghened by his worke in nature: the papistes practised all theyr fyne craftes in England, Scotland, and in France, that the Ghospellers should not with so strong walles be defended, lest this one iland should becōme a safe sanctuarie, as it began to be, to all the persecuted in all places. They moue sturdie stomackes, they dispens with periuries, they worke by theyr craftie cōfessions, they raise vp warre in the end, whereby ye (deare Brethren of Scotland) were sore plaged. Of all these traiterouse sleghtes ye can not be ignorant. For yet it is not passed the memorie of man, that your king made promisse

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*I suppose
they pay-
ed little.*

to haue mett kīg Hērie the eght att Yorke: whose purpose (albeit in other things I do not alow him) in that case was most godlie and praiseworthy. For it was to make an end of that vngodlie warre, and cruell murther, which lōge had cōtinued betwixt the two realms. Your king, I say, made promise to mete him: the breche whereof as it was the occasion of much trouble, so is it evidently knowen, that your Cardinal, and his clergie laboured and procured the same. For it is not vnknown to somme amongst you, how many thousand crownes the churchmen did promise for maintenance of the warre, which king Henrie did denouce by the reason of that breche. Superfluous it were to me, to recite all the causes mouing your pestilent preestes to sollicitat your king to that infidelitie. But this is molte eident, that they feared nothing, but the fall of their glorie, and the trouble of their kingdome, which then in England beganne to be shaken by suppressing of the abbaies. This moued your preestes earnestly to labour, that your kinge should falsly breake his promise. But what affliction ye sustained by that and other their practises, your selues can witness. For your borderrs were destroyed, your nobilitie for the most parte were take prisoners, and your king for sorowe sodenly died

died. But these your miseries did nothing moue your preestes to repentance, but rather did inflame them against God, and against the profit of their native realme. For when againe after the death of your kīge, your frēdship and fauours were sought, first by king Hérie, and after his death by king Edward his sonne, and by him, who thē was chosen Protectour, how craftely, I say, did thē your preestes vndermine all, ye are not ignorāt. When your Gouvernoure with the consent of the most part of the nobilitie had solēnely sworne ī the abbay of Halitode house, syr Raphe Sadler thē being embassadour for Englād to perfurm the marriage cōtracted betwixt king Edward and your yonge quene, and faithfully to stand to euerie point cōcluded and agreed for perfurmāce of that vniō, when seales were interchanged, and the embassadour dismissed, what sturr, tumult, and sedition raised your Cardinal in that your realme, it is not vnknown. To witt, how that by his craft and malice the realme was deuided, the Gouvernour compelled to seke his fauour, to violate his oth, and so to become īfamous for euer. And finally by the pride of the papistes was that leage broken. But what did thereof ensue? Edinburgh, Leith, Dūdie, yea the most part of the realme did fele. Your shippes were stayed, your good-

TO ENGLAND.

des were lost, your chiefe townes were burned, and at the end the beautie of your realme did fall in the edge of the sword, the hand of God manifestly fighting against you, because against your solemne oth ye did fight against them, who sought your fauours by that godlie coniunction, which before was promised. But still proceeded your enemies the clergie, and their adherentes in their purposed malice. Wonder not that I terme them your enemies. For albeit they be your countrie men, yet because they seke nothing more, then the mainenance of their owne kingdome, which is the power of darcknes, and the kingdome of Antichrist, they are become couered enemies to euerie citie, nation or man, that labour to come to the knowledge of the truth. That pestilent generation, I say, did not cease, till they obtained their purpose, by deliueringe your yonge queene to the handes of the French king, assuredly mindinge by that meanes to cutt for euer the knot of the frendship, that might haue ensued betwixte England and Scotland by that godlie coniunction. What the papistes feared is manifest. For then Christe Iesus being more purely preached in England, then at any tyme before, would shortly haue suppressed their pride and vaine glorie: and therefore they ragged

ged, that he should not reigne aboue them also. But what is like to apprehend you, for because ye did not betymes withstād their most wicked cōsils, wise men do cōsider. How heauie and vnpleasant shall the burthen and yock of a Frenchman be to your shoulders ād necks, God graunt that experience do not teach you. But to retorne to my former purpose, by all those means rehersed, by his messēgers, by the blood of his saincts shed amōgest you, by fauours ād frendship, by warre and the sword, yea by famin, ād pestilēce, ād all other meās, hath God your mercifull father called you to labour in his vineyard, but to this day, alas, we heare not of your hūble obedience, but stil ye say with stubborn faces, we will not labour, we will not be boude to such thraldome, to abide the burthens of the vineyard. Ye think perchāce I am to sharpe, and that I accuse you more then you deserue. For amōgest you many do know the will of your father, and many make profession of his Ghospel, but cōsider, Brethrē, that it is not enoughe to know the cōmaūdemēt, and to p̄fesse the same in mouthe, but it is necessarie, that ye refuse your selues, your owne pleasures, appetites, and your owne wisdom, if ye shall be iudged faithfull labourers in the Lordes vineyard, ād that ye beare the burthens togiter with your bre-

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thren, and suffre heate, and sweate, before ye taste the frutes with them. God will not stand content, that ye loke ouer the hedge, and beholde the labours of your brethré, but he requireth, that ye put your hâdes also to your labours, that ye trauail continually to pluck vpp all vnprofitable wedes, albeit in so doing the thornes pricke you to the hard bones: that ye assist your brethré in theyr labours, thoghe it be with the icopardie of your lifes, the losse of your substance, and displeasure of the hole earthe. Except that thus ye be minded to labour, the Lord of the vineyard wil not acknolledge you for his faithfull seruantes. And because this matter is of weight and greate importance, I will speake sô what more plainely for your instruction. It is bruted (to the greate comfort of all godlie, that heare it) that some of you (deare Brethren of Scotland) do desire Christ Iesus to be faithfully preached amôgest you, which thing if frô the heart you desyre and with godlie wisdom and stowt courrage folow your purpose and enterprise, ye shall be blessed of the Lord for euer. But in the begynnyng ye must beware that ye folow not the exâple of your brethré of Englâd, in whose handes albeit the worke of the Lord appeared to prosper for a time, yet because the eye was not single, we see to our grief the ouer

throw of the same. They began to plante Christ Iesus in the heartes of the people, and to banish that Romish Antichrist, they did driue owt the fylthie swyne fro their dennes and holes (I mean the monkes and other such papisticall vermin from their cloisters and abbayes). This was a good beginning, but alas in the one and the other there was great faulte. For the banishig of that Romish Antichrist was rather by the feare of the lawes pronouced against him by actes of parlamēt, thē by the liuelie preachig of Christ Iesus, and by the discoverig of his abominatiōs. And the suppressiō of the abbaies did rather smell of avarice, thē of true religiō. Those venemous locustes, which before were holdē within their cloisters, were then set abroad to destroy all good and grene herbes. For superstitious friers, ignorāt mōks, and idle abots were made archbishoppes, bishoppes, persons, vicars, and such as ought to fede the soules of men: who thus set at libertie did cōtinually wro-
otup the Lords vineyard. And one crafty Gardener, whose name was Stephen, hauig wolflik cōditiōs, did maītaī many a wolfe, did sow wicked seed in the gardē, and cherished many weedes to deface the vineyard. And his maid Marie, who after was his ma-
stres, now married to Philip, wātig no wil to wickednes whē she was at the weakeſt nor ſto

make to do euill, when she gatt the maſtrie
 did cheriſhe many weedes. Thoſe two I ſay
 haue ſo broken the hedges of the ſame vi-
 neyarde, (God ſo puniſhing the ſinnes of
 thoſe, that ought to haue made better pro-
 uiſion for the ſame) that the huſbandmen
 are hanged vp, the diggars, dreſſours, and
 planters are baniſhed, priſoned and bur-
 ned. Such hauock is made, that al wilde bea-
 ſtes haue power to pollute the ſanctuarie
 of the Lorde. O heauens beholde her cru-
 eltie, o earthe cry for vengeance, o ſeas,
 and deſerte mountains witneſſes of her
 wickednes, break furthe againſt this mon-
 ſter of England. But whether do I runne
 by the bitterneſſes of my greſe? I muſt nedes
 leaue the o Scotland, after that I haue ad-
 uertiſed the of this, that thou folow not
 the example, as I haue ſaid, of Englad: but
 in the bowels of Chriſt Ieſus I exhorte
 the, that if thou pretēdeſt any reformatiō
 in religion, which is the cheſe labour of
 the vineyarde, that thou do it at the firſt
 with a ſingle eye, and all ſimplicitie, that
 from yeare to yeare thou be not compel-
 led to change, as was England, but let thy
 reformation be full and plaine, according
 to goddes holie will and worde without
 addition. Let all the plātes, which thy hea-
 uenly father hath not planted, be rooted
 owt at once, let not avarice blind the, nei-
 ther yet wordlie wiſdome diſcourage thy

hcarte, let none beare the name of a teacher, that is knowen to be a fosterer of superstitiō, or any kynde of wickednes. And thou so doing shalt moue God of his grea te mercie to send vnto the faithfull worke men in abundāce, to blesse the worke, that thou pretēdest in the vineyarde, ād to pre serue the to the glorie of his own name, and to thy euerlasting comforte. Thus must thou Scotland repent thy former ino bedience, if that thou wilt be approued of the Lord. And now do I return to the (O Englād) I do liken the to the secōde sonne in the parable which answered his father with flattering wordes, saying,

I go father, but yet he went not at all. For sence the time, that I had any remembrance, our heauēlie father of his gre at mercies hath not ceased to call the in to his vineyard, and to these late daies thou hast said alwayes, that thou woldest enter and be obedient. In the tyme of king Hen rie the eght, when by Tyndale, Frith, Byl nay, and other his faithfull seruantes God called Englād to dresse his vineyard, many promised full faire, whome I could name. But what frute folowed? nothing but bit ter grapes, yea breeres and brambles, the wormewood of auarice, the gall of cruel tie, the poiſō of filthie fornicatiō, flowing from head to foote, the contempt of God

TO ENGLAND

*Kinge
Henry his
booke a-
gainst
Luther is
noted.*

and open defense of the Cake Idol by open proclamation to be read in the Churches in the stead of goddes scriptures. Thus was there no reformation, but a deformation in the tyme of that tyrant and lecherous moster. The bore I grate was busie wrooting and digging in the earth, and all his pigges, that folowed hym. But they sought only for the pleasat frutes, that they winded with their longe snowtes. And for their own bellies sake they wrooted vp many weeds, but they turned the ground so, mingling good and bad together, swete and sowre, medecine, and poyson, they made, I say, such confusion of religion and lawes, that no good thing could grow, but by great miracle, vnder such Gardners. And no meruail, if it be rightly considered: for this bore raged against God, against Deuill, against Christ and against Antichrist, as the some that he cast out against Luther, the racing furth of the name of the Pope, and yet alowig his laws, and his murther of many Christian souldiours, and of many papistes, do clearly and euidently testifie vnto vs. Especially the burning of Barnes, Ierome, and Garra three faithful preachers of the trueth, & hanging the same day for maintainance of the Pope Powel, Abel, and Fetherstone, doth clearly paynt his beastlynnes, that he cared for no maner of religion. This mostrous bore for al this must nedes be called the head

of the Church in paine of treason, displacing Christ our onlie head, who ought alone to haue this title. Wherefore in this point (o England) ye were no better then the Romishe Antichrist, who by the same title maketh hym selfe a God, sitteth in ménes cōsciences, bānysheth the worde of God, as did your king Hérie, whome ye so magnifie. For in his best time nothing was hard, but the kings booke, and the kings proceedings, the kinges homelies in the Churches, where goddes word should onely haue bene preached. So made you your kīng a God beleuing nothīng, but that he allowed. But how he died, I will not write for shame. I will not name how he turned to his vomer. I will not write your other wickednes of those times, your murthers without measure, adulteries and incestes of your kinge, his Lordes, and cōmunes. It greueth me to write those euils of my coutrie, saue onlie that I must nedes declare, what frutes were fōūde in the vineyarde after you promised to worke therein, to moue you to repentance, and to iustifie Godds iudgements, how greuously so euer he shall plague you hereafter. Wherefore I desire you to call to remébrance your best state vnder king Edward, when all men with generall cōsēt promised to worke in the vineyarde, and ye shall haue cause I doubt not to lament your wickednes, that so contēned the

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voice of God for ybur owne lustes, for
your crueltie, for your couetousnes, that
the name of God was by your vanities e-
uill spoken of in other nations. I will na-
me no particulare thinges, becaus I reue-
rence those tymes, saue only the killing
of both the kinges vncles, and the prison-
nement of Hoper for popishe garments.
God graunt you all repentant heartes, for
no order nor state did any part of his due-
tie in those dayes. But to speak of the best,
whereof ye vse to boast, your religion
was but an English matyns, patched fur-
the of the popes portesse, many thinges
were in your great booke superstitious ad
foolishe, all were driuen to a prescripte
seruice lyke the papistes, that they should
thinke theyr duties discharged, if the nō-
bre were said of psalmes and chapters. Fi-
nally there could no discipline be broght
into the Church, nor correction of ma-
ners. I will touche no further abuses, yet
willing and desiering you to consider the
in your heartes, that knowing your negli-
gence ye may bring furth frutes of repen-
tance. For this I admonishe you (o ye peo-
ple of England) wheresoeuer you be scat-
tered or placed, that onles ye do right spe-
dely repent of your former negligence, it
is not the Spanyardes only, that ye haue
to feare, as rodde of goddes wrath, but all
other

other nations, France, Turkie, and Denmarke, yea all creatures shall be armed against you for the contempt of those tymes, when your heauenlie father so mercifullie called you. To what contempt was goddes worde and the admonition of his prophetes comme in all estates, before God did stryke, somme men are not ignorant. The preachers them selues for the most part could fynd no fault in religion, but that the Church was poore and lacked liuing. Trueth it is, that the abbay lādes and other such reuenues, as afore, appertained to the papistical Church, were most wickedly and vngodly spent, but yet many thinges would haue bene reformed, before that the kitching had bene better puided for to our prelates in England. It was moſte euidēt, that many of you vnder the cloke of religion serued your own bellies: somme were so busie to heap benefice vpon benefice, some to labour in parlamēt for purchesing of lands, that the tyme was small, which coulde be founde for the reformation of abuses, and very litle, which was spent vpon the feeding of your flockes. I nede not now to examine particular crimes of preachers. Only I say, that the Ghospell was so lightly esteemed, that the most part of men thought rather, that God should bow and obey to theyr appetites,

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then that they should be subiect to his holie commaundementes. For the communes did continew in malice, and rebellion, in craft and subtiltie, notwithstanding all lawes, that could be deuised for reformation of abuses. The merchants had their own soules to sell for gaines, the gentlemen were become Nérods and Gyants, and the nobilitie and counsile would suffer no rebukes of Gods messēgers thogh their offenses were neuer so manifest. Let those, that preached in the court, the lent before king Edward deceased, speak theyr conscience, and accuse me, if I lie, yea let a writing written by that miserable man, then duke of Northumberland to master Harlow for that time Byshoppe of Harford, be broght to lighte, and it shall testifie, that he ashamed not to say, that the libertie of the preachers tonges would cause the counsile and nobilitie to ryse vppe against them: for they could not suffer so to be intreated. These were the frutes euen in the tyme of haruest a litle before the winter came. And of the tyme of Marie what should I write? England is now so miserable, that no penne can paynt it. It ceaseth to be in the nomber of children, because it openly dispiteth God the father. It hath cast of the trueth known and confessed, and foloweth lies and errors,

fours, which once it detested. It buyldeth the buylding, which it once destroyed: it raiseth vp the idols, which once were there confounded: it murthereth the saines, it mainteineth Baals prophetes by the commandement of Iesabel. Such are the euil husbandes, that now haunte the vineyard, so that this is true, that our Sauour Christ saith:

The Lord hym selfe hath planted a faire vineyard, he hedged it round about, and buylded a toure, &c. And when the tyme of the frute drew nere, he sent his seruants to the tilmen to receyue the frutes thereof, but they caught his seruantes, they bett one, they killed an other, and stoned others. Againe he sent other seruantes mo, and they serued them likewise.

What nede any exposition to applie this vnto England? All is fulfilled, that is spoken in that parable, onles they do waite for the sonne hym selfe, for to comme, that they may handle hym likewise, as they haue done his seruantes. But all is one, saith our Sauour Christ,

Mat. 25. That, which ye do to one of the-
 se litle ons, the same ye do to me,
 be it good or bad. Why doest thou per-
 secute me, saith Christ to Saul, when
 he was, as he now is, at the right hand of
 God his father in the heauens. Therefore
 they persecute, they banishe, they burne
 Christ the sonne of God in his mem-
 bres. The iudgement therefore now re-
 maineth, which the wicked then gaue a-
 gainst them selues,

That the Lord of the vineyar-
 de will cruelly destroy those euill
 persons, and will let furth his vi-
 neyarde vnto other husbandes.

And the confirmation of the same by
 the sentence of the chiefe iudge., that

The kingdome of God shall be
 taken from such, and geuen to a
 people, that shall bringe furth
 the frutes thereof.

The which iudgement is begonne in
 Englande, and shortly alas will be fully
 executed and finished without right spe-
 die repentance. Somme hope is in Scot-
 land, which hath not shewed furth any
 such crueltie, and hath not contemned the
 knowen treasures: but lyke wanton chil-
 dren

children haue contemned the commaundement of theyr father, partely of frailtie, partely of ignorance. But Englad the seruante, that knew the will of his Lord and maister, which was once lightened with most clere beames, which hath tasted of the sweteness of the worde of God, and of the ioyes of the worlde to come, which hath abiured Antichrist, and all idolatrie, which hath boasted to professe Christ with greate boldnes before all the worlde, must be beaten with many stripes, it can not be auoided.

But to be shorte this only remaineth for bothe these nations, that they repent and returne into the vineyarde with the fyrst sonne. For neither shall ignorance excuse any land or nation, as is playn in the fyrst to the Romanes, neither can any people be receyued without the frutes of repentance, as Iohn Baptyst proclaimeth.

The frutes of repentance I call not only to know your synnes, and to lament them, but to amend your liues, and to make streght the Lordes pathes by resisting Satan and synne, and obeying God in doing the workes of righteousness, and executing goddes precepts, and iudgements, so longe amongst you contemned.

For euen now is the axe put to

Mat. 3.

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the roote of the tree, so that euerie tree, that bringeth not furthe goode frute, shalbe hewē downe, and cast into the fier. The Lord hath now his fanne in his hande, and will purge his flore, ād gather the wheate into his garner, but will burne the chaffe with vnquēchable fier.

Repent therefore, whiles ye hauety-me, before ye be fanned, hewē downe and fiered. When I do behold both your two realmes, I see the fanne, I see the axe. But this I am suer is the begynnyng of your ruine, that ye do mary with strangers, and giue your power to forraine nations, such as feare not God, but are open idolaters, blasphemers, persecuters of the saints of God, that careth neither for heauen nor hell, God nor deuill, so that they may wyne landes, townes and countries. God shall hew you downe by thē therefore, as he hath done other nations by like meanes and causes, and they shall fanne you furthe of your own huskes and homes, to make you vagaboundes and beggars, and after possesse your landes and goods, as God threatned by Moses, as was before alledged.

alledged. Trust not to thy strengthe afterwarde, when thy ennemy is fetled, if thou haue no strengthe to resist his begynnynges, no more the thou canst ouercome a canker, that hath ouerrunne many membres. That God would not haue you to truste to your force of men, townes, or castels, there is enough exáples, that you both haue felt to your grefe. And I can not write without murnyng. For how litle auayled the multitude, and stowt courage of you (dear Brethré of Scotlād) att Musselburgh, or Pinkefield, the carcasses alas of many thousands, who that day fell in the edge of the sworde, may teach you. And how vaine be all strengthes, (be they iudged neuer so stronge, or inexpugnable) lett Calice lately taken admonish you. But I do leaue such exáples to your considerations to teache you to call to the liuinge Lord, who offereth hym selfe, as a mercifull father vnto you, still calling you to repentance by wordes, by writinges, and most gentle corrections, if ye will not be harde harted.

Yet here haue we to lamét the miserable state of mákynde, which is so seduced by the subtile serpét, that he can not know his miserie, when he is admonished, nor perceauē his perdition, when it draweth so nere. When the seruantes of God set

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furthe his trueth, they are charged to trouble realmes, and countries, as was Elias: when they warne men not to ioyne handes with wicked kinges and princes, they are counted traitours, as was Esaias and Ieremias. Such is mannes malice. But if there be a God, that is fyrst of all to be sought, and without whome nothing can be profitable vnto vs, but without hym all thinges are vnhappie and accursed: if the kingdome of God and the righteousnes thereof must fyrst be sought, and then all thinges shall be ministred: if our heauenlie kinge must before man be obeyed, then all such doctrine, as calleth vs from man to God, is easie to be perceaued, and ought not to be resisted. Wherefore I do admonish and exhort you bothe in the name of the liuinge God, that how so euer you haue hitherto shewed your selues the seruants of men to beare and to flatter with the worlde, that now ye learne in goddes cause to despise the faces of men, to bend your selues against this wicked world, neither regarding the visars of honours, vaine titles nor dignities any further, then they seke God his onelie glorie. For his glorie will he not suffer to be contemned for any cause. No he will powre contempt on those princes, that striue against his trueth: but those, that glorifie

glorifie hym, will he glorifie. And what kingdome, realme or nation so euer it be, that will not seke to sanctifie his name, they shall in the day of goddes greuous visitation, which is now at hand, be vtterly cōfounded, theyr strēgth shalbe straw, theyr honours shall be shame, and all their idolatrous preestes, in whose lies they delyte, together with their idols, with whome they are bewitched, shall be stubble and brymstone to burne together, whē the wrathe of the Lorde of hostes shall set them on fier. The preestes shall not saue theyr goddes, nor the goddes their worshippers, but both alike accursed shall thē perish for euer. And thoghe our mercifull father hath longe suffred heretofore in the tyme of ignorāce, yet now in the ende of the world he calleth all people so plainly by his worde to repentance, that he must nedes take spedie vengeance, if his callinge be contemned: especially because the day can not longe be delayed, wherein he hath determined to iudge all people and nations of the whole world, and to put an end to wickednes.

Wherefore to conclude, behold, your onlie remedie remaineth to repent your tyme of ignorāce, of stubburnnes, of cruel tie, of idolatrie, wherein ye haue so long continued. And now with all diligence

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to seke for knolledge of the worde of God, and opely to professe the Ghospell, which is the power of God, whereof ye ought not to be ashamed. Cease at the last from your olde stubburnnes, wherbie ye haue deserued vengeance, and labour in the vineyarde with all mekenes, that ye may receaue mercie and grace: cease from your crueltie against Christes membres, and learne to suffer for Christes sake, if ye will be true Christians: banishe all idolatrie and popishe superstition from amongest you, els can ye haue no parte in Christes kingdome, no more then Christ can be partaker with Antichrist. Pray to the Lorde of hostes and armies to giue you the courrage, strengthe, and meanes. The Lords arme is not shortened now, no more then of olde. Be stronge therefore in the Lord for the defence of the trueth, thogh all the worlde ryse against itt. Now when the battaile is fierce against the liuinge God for dead idols, (euen for the vile wasercake, the most vaine idol, that euer was) against the Ghospel of Christe for the inuentions of Antichrist, against Christes membres for Popishe ceremonies, can any of you, that wil be compted gods children, styll halt of bothe handes? If that cake baked in yron tonges, not able to abyde a blast of winde, be the eternal God, folow

folow it: but if he only be God, that hath created the heauens, abhorre suche vile idols, that haue no force to saue the selues: if Christes Ghospel and doctrine be sufficient to saluation, and by receauing of it ye are called Christians, away with all Antichristes inuentions broght into your Romish churches: if you hope to haue any parte with Christ, cherishe his mébres and maintaine the against their enemies the papistes, and the bishoppe of Rome the verie Antichriste. What strengthe, what force, what power, what counsil so euer ye haue of God, bende all to this ende and purpose, as ye wyll make answer to your heauély kīg for the talent receaued. If you haue no regarde of those prícial pointes, which only, or chiefly should be before your eyes, go to with your forraine mariages, ioyne Fráce to Scotlād, and Spayne to England, if it be possible, yet shall ye all be confounded. The Lord shall plage you one with an other, vntill you be consumed, your stréngth, wherein ye trust, shall be shakē to naught, your courrage shalbe cowardise, your wisdom shall be folie, and the Lord of hostes by your ruine and destructiō will be renowmed and praised, and his iust iudgemēts through owt the earth shalbe honoured and feared. Where of the contrarie if you will maintaine Gods trueth in the earthe, he

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will receaue you as his children into the heauens, if you confesse his Christe before this wicked generation, Christ shall confesse you before his father in the heauens, in the presēce of his angels. But if you persiste stubburnly to banishe goddes worde, and his sonne Christ in his membres furth of your earthlie kyng domes, how cā ye loke for any parte in his heauēlie kingdome? muche more if ye continue to murther his messigers, what cā ye loke for emōgst your selues, but that ye shoulde digge one ī anothers bellie to be your own murtherers? So that if yewil stil remaine after all these admonitiōs in your murthers and idolatries, be suer, that in this worlde ye shall haue enoghe of your idolatries, and you shalbe filled with bloody murthers aud in the end ye shall be iudged without the gates of the heuenlie Ierusalem amongest the dogges, enchaunters, hooremōgers and murtherers and idolaters with all those, that loueth lies. But he, that ouercometh all these, shall inherit all thinges, and I will be his God, saieth the Lord, and he shall be my sonne. Where as the fearefull in gods cause

Reuel. 21.

cause, the vnbeleuing, the abominable, the murtherers, hooremongers, forcerers and idolaters shall haue their parte in the lake, that burneth with fier and brymstone.

Lo here is the choise of life and deathe, of miserie and welthe offred vnto you by gods mercies, and the meanes how yow may winne goddes fauour opened, wherebie onely ye may preuaile against your enemies. God graunte you heartes to answer as the people did to Iosua offering the lyke choise. God forbyd (say they) *Iosu. 24.* that we shoulde forsake God, we will serue the Lorde our God and obey his voice, for he is our God.

And we your banished brethren by the power of God to prouoke you forward, will thus pronounce with Iosua.

That we and our families will serue the Lorde God, thoghe all natiōs runne to Idols, thoghe all people do persecute vs. We knowe that Satan hathe but a shorte tyme to rage, and that Christe our captaine right spedely will crowne his souldiours, to whome, as he is the eternal God with his father, be all honour and glorie for euer and euer. So be it.

JOHN KNOXE TO THE
READER.

BEcause many are offended at the first blast of the trompett, in whiche I affirme, that to promote a woman to beare rule, or empire aboue any realme, nation or citie, is repugnant to nature, contumelie to God, and a thing moſte contrariouſe to his reuealed and approued ordenāce: and becauſe alſo, that ſomme hath promiſed (as I vnderſtā) a confutation of the ſame, I haue delayed the ſecond blaſt, till ſuche tyme as their reaſons appere, by the which I either may be reformed in opinion, or els ſhall haue further occaſion more ſimply and plainly to vtter my iudgement. Yet in the meane tyme for the diſcharge of my conſcience, and for auoyding ſuſpitiō, whiche might be ingendred by reaſon of my ſilence, I could not ceaſe to notiſie theſe ſubſequent propoſitiōs, which by Gods grace I purpoſe to entreate in the ſecōd blaſt promiſed.

It is not birth onely nor propinquitie of blood, that maketh a kīge lawfully to reign aboue a people profeſſing Chriſte Ieſus, and his eternall veritie, but in his election muſt the ordinance, which God hath eſtabliſhed, in the election of
inferiour

inferiour iudges be obserued.

2 No manifest idolater nor notorious transgressor of gods holie preceptes ought to be promoted to any publike regiment, honour or dignitie in any realme, province or citie, that hath subiected the self to Christe Iesus and to his blessed Euāgil.

3 Neither can othe nor promesse bynd any such people to obey and maintein tyrantes against God and against his trueth knowen.

4 But if either rashely they haue promoted any manifest wicked personne, or yet ignorantly haue chosen suche a one, as after declareth hī self vnworthie of regiment aboue the people of God (and suche be all idolaters and cruel persecuters) most iustely may the same men depose and punishe hī, that vnaduyedly before they did nominate, appoint and electe.

M A T T H. VI.

If the eye be single, the whole
body shalbe clere.

PSALME OF DAVID

XCIIII, turned into metre,
by W. Kethe.

O Lorde sith vengeance doth to thee,
and to none els belonge:
Now shewe thy self (o Lorde oure God)
with speede reuenge oure wronge.

Arise thow great iudge of the worlde,
and haue at length regarde,
That as the prowde deserue and do,
thow wilt them so rewarde.

How longe (o Lorde) shall wicked men
triumphe thy flock to flea?
Yea Lorde, how longe? For they triumphe
as thoghe, who now but they.

How longe shall wicked doers speake?
their great disdaine we se,
Whose boastig prowde doth seem to threat
no speach but theirs to be.

O Lorde they smite thy people downe,
not sparing yonge or olde:
Thine heritage they so torment,
as strange is to beholde.

The widdowe and the stranger both
they murther cruelly:
The fatherlesse they put to death
and cause they know none why.

And yet saye they: tush, tush, the Lorde
shall not beholde this dede,
Ne yet will Iacobs God reuolue
the thinges by vs decreed.

But now take hede ye men vnwise,
amonge the folke that dwell:
Ye fooles (I saye) when will yewaye
or vnderstand this well?

He that the eare did plante and place,
shall he be slowe to heare?
Or he that made the eye to see,
shall he not see most clere?

Or he that whipte the hethen folke,
and knolledge teacheth men,
To nurture such, as went astraye,
shall he not punishe then?

The Lorde oure God, who mā did frame,
his very thoghts doth knowe,
And that they are but vile and vaine,
to him is knowne also.

But blessed is that man (o Lorde)
whom thou doest bringe in awe,
And teacheste him by this thy rodd
to loue and feare thy lawe.

That patience thou mayste him geue
in tyme of troubles great,
Vntill the pitt be digged vp
th'ungodly for to eate.

For why, the Lorde will neuer fayle
his people, whiche him loue:
Ne yet forsake his heritaunce,
whiche he doth still approue,

Till righteousness to iudgement turne,
as it must be in dede,
And such as be full true in hearte
to folowe it with spede.

Who now will vp and rise with me
against this wycked bande?
Or who against these workers ill
on my parte stowte will stande?

Yf that the Lorde had not me holpe,
Dowtelesse it had bene done,
To witt, my soule in silence broght,
and so my foes had wonne.

But thogh my foote did swiftly slide,
Yet when I did it tell,
Thy mercie (Lorde) so helde me vp,
that I therewith not fell.

For in the heapes of sorrowes sharpe,
that did my hearte oppresse,
Thy comfortes were to me so greate,
they did my soule refreshe.

Wilt thou (vaine man) haue ought to do
with that most wicked chaire,
That museth mischief as a lawe
without remorse or feare?

Against the soules of righteous men
they all with spede conuent,
And there the gitleffe blood condemne,
with one most vile consent.

But my refuge is to the Lorde
in all these daungers deepe,
And God the strength is of my truste,
who allwaies dothe me keepe.

He shall rewarde their wickednesse,
and in their wrathe them kill,
Yea, them destroye shall God oure Lorde,
for he bothe can and will.

FINIS.